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E. M. Pingree

LIFE AND WRITINGS
OF
REV. ENOCH M. PINGREE,

WHO DIED IN LOUISVILLE, KENTUCKY, JANUARY 6, 1849.

AGED 32 YEARS.

BY REV. HENRY JEWELL,
PASTOR OF THE FIRST UNIVERSALIST CHURCH, CINCINNATI.

"Universalism now, and Universalism forever." E. M. P.

CINCINNATI:
LONGLEY & BROTHER,
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P R E F A C E .

At the solicitation of friends, and in obedience to my own individual emotions, I have prepared the following pages. I have done it as well as I could under the circumstances. Though a considerable tax upon my time and strength, yet the thoughts inspired by my examinations and labors in arranging the matter for the book, have been pleasant and I hope profitable. Our brother was an associate of my youth. I was most deeply interested in his success in the ministry. I can but believe that he felt a like interest in my prosperity. I knew he loved the gospel, not for what he could make of it, but for *what it is*.

It would seem extravagant to some, perhaps, who were not familiarly acquainted with our brother, were I to assert that he was one of the most remarkable and successful young men that ever was raised in our order. But how stand the facts in the case? And yet it is to be regretted that he fell a martyr to his great zeal in the advancement of a cause that he loved more than all things else beneath the sun. In reply to all the friendly entreaties that he should spare himself in his labors, he uniformly replied, that he must preach as he did, or not preach at

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all. It may be emphatically said that he gave his childhood, his youth and manhood to the great cause of God and heavenly truth.

But I am to greet him no more in the flesh. In our Father's house, there are many mansions. He has been called away a few days before me.

“We a little longer wait,
But how little none can know.”

We need not know. Let us be prepared to say, in the words of one who had seen many of the changes of life, “All my appointed days will I wait till *my* change come.”

Such as it is, I send forth the volume, not for the critic and the fault-finder, but for the friends of our brother—hoping that they will accept of it in the same fraternal spirit in which it has been prepared, by their brother, and the world's humble servant.

HENRY JEWELL.

Cincinnati, May 1, 1850.

CONTENTS.

BIOGRAPHICAL,	PAGE 9
-------------------------	-----------

SERMONS.

Christian Graces,	201
The Proper Motive,	213
Light,	225
The Christian Soldier's Armor,	236
Mosaic Account of the Creation,	248

SUBSTANCE OF SERMONS.

The Lord's Prayer,	261
False Charges Against Universalism,	279
The Gospel for the Poor,	293
Observance of the Lord's Supper,	296
Sons of God,	300
The Greatness of Christ,	302
The New Jerusalem,	308

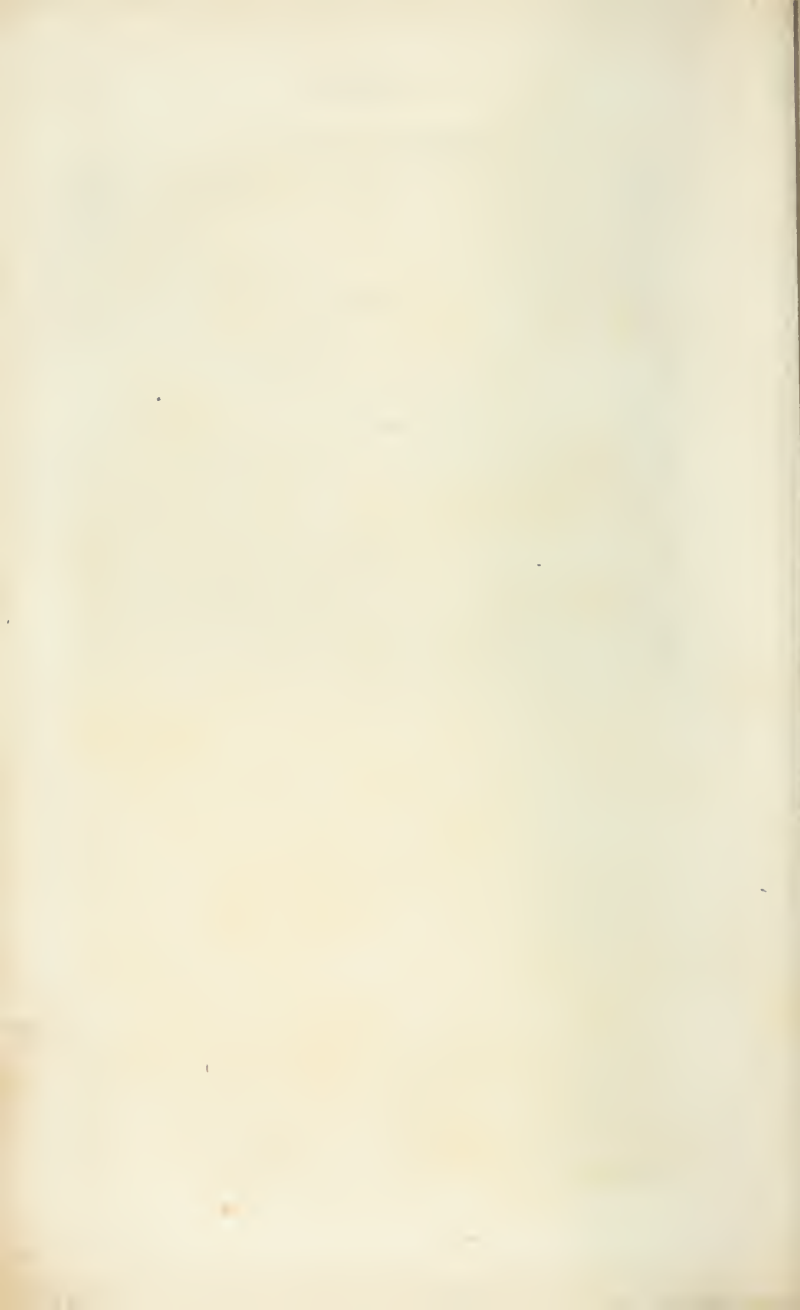
EXPOSITIONS OF SCRIPTURE.

The Sin not to be Forgiven,	315
The Final Destiny of Judas,	326
You Shall Die in Your Sins,	334
Sodom and Gomorrah,	338
Death as a Divine Punishment,	344

MISCELLANEOUS ARTICLES.

Cause of Rejoicing,	352
What they do, and do not Believe,	354
Fleeting Joys,	356
The Temptation,	358
Some Men's Religion,	360
Some Facts to be Remembered,	362
Our Consolation,	364
Worthy of Remembrance,	365
One Fold—one Shepherd,	366
Christ's Image,	367
Pulling the Mote out of a Brother's Eye,	368
Man only a Pilgrim Here,	369
Virtue and Vice,	370
The Light of the World,	372
A Question for ourselves,	373
Jesus Christ and King Abgarus,	374
The Wicked Man's Conscience,	377
Wearing Mourning apparel,	378
Fruits of Good and Bad Trees,	382
The Broad Way and the Narrow Way,	383





BIOGRAPHICAL.

ENOCH MERRILL PINGREE, the subject of this memoir, was the eldest child of Joseph and Polly Pingree. He was born in Littleton, N. H., May 9th, 1817. At the moment he was presented to his mother, an impression was deeply fixed upon her mind that he would be a minister of the Gospel. "At that moment," says she, in a letter to the writer, "I dedicated him to the Lord, and set him apart, in my own mind, to the work of the ministry." Whatever mysterious or prophetic influence prompted such impressions, at such a time, she, like the mother of the youthful Jesus, kept them "hid in her heart." She was unwilling to communicate them to any; much less to the son himself, lest his mind might be influenced thereby: but if it were the intention of Providence that he should be a preacher of the Gospel, her earnest prayer was that the will of the Lord might be done.

It is proper to remark here, that his parents at this time were not believers in God's impartial and universal grace. And although the fond mother had felt constrained to consecrate her son to the work of the ministry, she was ignorant whether it was to be the ministry of endless condemnation or of universal reconciliation.

In childhood and youth, our friend was remarkable for his honesty and uprightness of conduct. Regarding equivocation and misrepresentation no better than falsehood, his own word was always confided in; and in cases of disagreement among his youthful companions, appeals were often made to him, and his decisions were respected and observed by both parties in contention.

From extreme youth even to the day of his death, books seem to have been his chief delight. All his leisure moments, when employed with his father at home, were carefully spent in reading. No opportunity was allowed to escape of improving his mind, and storing it with useful knowledge. He loved every school he attended; and every teacher who formed his acquaintance loved him. He seemed to be, from childhood, deeply impressed with the importance of an education, and to secure it were all his energies enlisted. The means of knowledge were not so plentiful at that period, and in the section of country where he resided, as they now are. His father having charge of the Post Office in Littleton, gave him access to much valuable reading, which not only served to increase his desire for knowledge, but also to keep him well informed on all the great questions of the day.

At the age of thirteen, we find him attending school in Waterford, Vermont. In 1831, when fourteen, he accompanied his grandfather Pingree on a visit to Methuen, in Massachusetts. And here commenced his acquaintance with the doctrine of universal salvation. Stopping over night at a public house on his way, in searching for books to read, as was his usual custom, he found a work advocating the final destruction of satan, and of all sin; and the ultimate holiness and happiness of all mankind. He was delighted and astonished. Having an impressible and penetrating mind, he appreciated the ar-

guments of the writer at once; and received the impression that, even if the doctrine advocated in the book was not true, it was at least worthy of a candid and impartial examination, on account of its novelty and plausibility.

At this time he had not given that attention to the scriptures, which he afterwards was convinced they demanded. But this circumstance sent him directly to the Word of God. The question presented itself to his young heart "*Is it so?*" Can it be that our Father in Heaven intends to save and bless the whole world of intelligences? The thought had never been agitated in his presence; yet he felt it to be one of immense importance in its bearings upon the popular religious teachings of his day. In Methuen, a copy of the "Trumpet and Universalist Magazine" by some means found its way into his hands. An article in that excellent journal, tended greatly to increase his anxiety to make the examination of the Bible, which he proposed to do immediately on reaching his quiet country home. He found, what thousands have found, that the reading of Universalist books and papers sends people directly to the Scriptures, and gives a *new* relish for the Word of Life.

Immediately on arriving at home, our young friend procured all the commentaries, and other books which he supposed would afford him aid, with a full purpose of ascertaining THE TRUTH, as it regards man's final destiny, so far as made known in the Scriptures, and sat down to the desired investigation. He read, he says in his journal, and compared text with text, word with word, sentence with sentence, the Old Testament with the New, the law with the promises, until he became fully and joyously convinced that it was the expressed purpose and will of God to "have all men to be saved, and to come to the knowledge of the truth." 1 Tim. ii. 4.

And now, fully liberated and deeply convinced of the

importance of the faith of his heart, he was anxious for its spread, and faithful in its defence. His father had been educated in the Calvinistic religion, and his mother in the Methodistic. But like thousands of others who have been carefully reared in those churches, and taught those doctrines, they saw neither reason nor consistency in the theory of total depravity, the trinity, and endless misery—and yet they knew not what to believe, having no knowledge of a more consistent or rational faith, until after the conversion of their son.

“He taught us,” says the mother, in a letter, *“by precept and example, that the doctrine of universal and impartial grace is not licentious in its tendency; but on the contrary, that it leads to purity of life and reconciliation of spirit.”*

Many efforts were made by his uncle, the Rev. Mr. Savage, a Methodist clergyman, to convince him that he was in error. Their interviews were frequent and protracted. Our young spiritual hero, however, seemed to be armed for every conflict, and fully prepared for the strongest opponents of the faith that now so fully met his wants.

Having attended school about two years, his health began to decline, and he was solicited to visit Methuen again, and remain for a season with his cousin, Washington Merrill. This was in 1833. He was then sixteen years of age.

The writer having taken up his residence in that town the year before, it was here that we formed that intimate acquaintance which increased year by year. His relations in Methuen were members of the orthodox Congregational church. He attended worship with them, and became a scholar in the Bible class connected with the Sabbath school. Well do I remember the many complaints made by the teachers of that school on account of his

questions and answers. He was kind, obliging, and respectful to all, but exceedingly troublesome in an orthodox Sunday school. If he were not satisfied with the exposition given of the lesson, he took the liberty to say so, and propose his objections, and give his views.

Not unfrequently the superintendent and the clergyman of the parish would lend their aid in the attempt to put him down. His relatives were appealed to, and assured that it was an important duty that they owed to the cause of truth, to make unremitting efforts for his conversion. It was urged that if converted to orthodox religion, he would make a very efficient teacher. But all attempts failed. He was found to be, even then, "mighty in the Scriptures"—and though young in years, and of feeble constitution, he was a strong man in argument. While a resident here, he wrote for the columns of the "Trumpet;" which paper, from many considerations, not only on account of its ability, but from the associations of his youth, he valued highly during his entire ministry. In this period, many things transpired to develop his spiritual tendencies, and to impart to him deeper love for theological subjects. Rev. John A. Gurley had removed to the village, with a view of establishing a Universalist Society. The writer of this Biography was preparing for the ministry of universal reconciliation, and debates on religious themes became the order of the day. What influence, if any, these matters had in directing his mind to the ministry of reconciliation, I can not say.

At the expiration of two years, he returned home with a fond hope that his parents would give their consent that he should proceed to qualify himself for the pulpit. He did not solicit pecuniary aid—he knew his parents could not grant it—but that they should give him his time. He submitted his desire to them—saying that if they objected, he would serve them faithfully until free, and then he

would proceed immediately to seek the preparation he desired.

His father at first objected, wishing him to seek some more lucrative profession. His mother was pleased—she interceded with her husband, and obtained his consent that Merrill should proceed to qualify himself to fulfil his mission. And now she was more than confirmed that her son was to be a preacher of the everlasting Gospel. Her expectation and desire were about to be consummated.

In pursuance of his purpose, we find our warm-hearted young theologian, in September, 1835, a devoted student at the Methodist Seminary in Newbury, Vt., where he remained two years, with the exception of a few months, during which time he was teaching.

His first school was in the town of Bradford, Vermont. Here he met with the most unrighteous and bitter opposition, from some of the partialist church members and bigots of the place. All went on well enough, until it was rumored in the district that he was a Universalist. Then he discovered unmistakable signs of a determination to remove him. The school had a bad reputation for discipline, the causes of which our young teacher plainly perceived at the commencement. But he had a fixed purpose, if it were possible, to succeed in his new vocation; and hence he allowed no circumstance, however severe, to turn him from what he thought the line of duty. He soon gained the affections of the scholars; and although boys were sent by their sectarian parents for the express purpose of annoying him, he persevered to the end, leaving a fine impression upon the people generally, that though he was a decided believer in God's impartial and saving grace, yet he possessed all those noble and sympathetic qualities that should ever adorn and beautify the Christian.

The trials he experienced during this his first term of teaching, had a lasting impression on his pliant mind. They prepared him, no doubt, for greater trials and conflicts in after life. He was surprised, mortified, and grieved, to think that the professed followers of the Prince of Peace would or could allow themselves to descend to such sectarian meanness. But a few years more of conflict with the sectarian religious world demonstrated more fully to him the need of a great and mighty revolution in the spiritual affairs of men. He spent his brief career on earth in promoting this desirable work.

The two years that he was a student at Newbury Seminary, he pursued with vigor and energy his scientific studies, but read and wrote much on the subject of theology; and contributed to the columns of several Universalist papers. His productions at that youthful period, attracted the attention of many, whose fond hopes were raised that he would some day proclaim the unsearchable riches of Christ, and be a brilliant light in the church.

As we should expect, he was called to meet much opposition, on account of his belief, while a student at this Seminary. Of Rev. Mr. Adams, the Principal, he always spoke with tenderness and respect. He regarded him as a gentleman and Christian; and thought he had more esteem for the *man* than for the mere sectarian or bigot.

Mr. Pingree was often drawn into debates on the subject of man's final condition, by reason of questions that came up in the Lyceum connected with the Institution. Great and vigorous efforts were made to confound him in argument, and to induce him to renounce his faith. But though young and inexperienced, and having a strong, talented, and well-disciplined opposition, he not only maintained his cause, but commanded the respect and sympathy of the Professors and of his fellow students.

The following, from the pen of Br. John G. Adams,

then editor of a Universalist paper—"Star in the East"—will show in what estimation the subject of this memoir was held at the period of which I am now speaking.

A PASSING TRIBUTE TO E. M. P. OF THE "UNIVERSALIST
WATCHMAN."

I love thy spirit, friend of truth, and move my willing hand
To tell thee so, in this my way, so thou wilt understand
That not in heartless compliment, or empty praise I deal;
I write to one whose heart I love—I know that heart can feel.

It gives me joy to see thee stand so vigilant and true,
When foes arise and vainly strive to break thy armor through—
To see thee wield in Gospel strength that sin-destroying sword,
Which yet must conquer all in love—God's everlasting **WORD**.

But thou art young, like he who pens these humble lines to thee!
And trials may be made to shake thy young integrity;
The serpent's whisper may surmise thy faith will yet be found
A thing of air—unpopular—heretical—unsound.

But heed not these—for thou hast seen the weight of man's light
word,

Forever let thy confidence be cast upon the Lord;
He shall sustain thy morning steps, and keep thy spirit free;
And as thy days are coming on, so shall thy vigor be.

And then, if sure success attend thy conflict with the foe,
Consider not that in *thy strength* the vanquished were laid low;
Give to the God of battle praise—and learn how sweet to be
A servant at the feet of Christ in deep humility.

Onward! and may the hand of him, that went with Israel's youth
To meet the Philistine and give a victory to truth,
Sustain thy life, and fill thy soul with love and peace divine,
Till death be passed, and heaven's own light eternally be thine.

In June, 1836, Br. P. commenced keeping a Journal of daily occurrences, making such reflections and criticisms as the occasion and circumstances seemed to suggest. To this exceedingly valuable and deeply interesting volume, and to his letters and unpublished writings, I shall

now appeal, to aid me in bringing up the history to the time of his decease.

A private journal reveals much better what the man really is, than any public act or communication. Men and women do not always appear as they are, nor for what they are. I must say that my esteem for the deceased brother has been greatly increased, since I have had the melancholy pleasure of perusing his interesting journal. Here, we see just what the man was, and that his course of life was but the legitimate exhibition of a *spirit* disciplined and warmed, quickened and baptised, by the love of God.

He was little more than nineteen years of age when he opened his daily journal; and after recording his birth, some of the scenes of his past life, and purposes in sketching the transactions of the day, he raises his thoughts to his heavenly Benefactor, and thus writes: "Before proceeding farther, it is proper that I return sincere thanks to the Father of all mercies, for the preservation of life and health, and for all other blessings which cannot be numbered. May the Lord still continue to bless, watch over and protect me, and keep me from danger and temptation, and enable me to perform all my duties and to have respect unto all his commandments. O may he direct me in the way to glorify himself and benefit the world, and finally take me to himself in heaven, to praise him with a saved world. Amen."

Such was the pure, heartfelt petition of our young friend, at that early period. He desired to realize his entire dependence upon God, and to make it the chief labor of life to meet the approving smiles of heaven, and of his conscience in all his words and acts—that he might live for truth, labor for mankind, and be a blessing to the world. In copying from his journal, I shall insert such observations as the subjects seem to require.

July 31, 1836, living at home, enjoying the company of his affectionate friends, he says, "Another Sabbath has arrived with its manifold joys. How good and how pleasant, after a week of hard labor, to enjoy the rest and sweets of the Christian Sabbath. To day Br. Merrit Sanford preached in Waterford; I attended upon his ministration. After a long drought, how sweet and reviving is a refreshing shower. Even so has it been with my soul; after a year has passed away, I again have the unspeakable privilege of hearing a true teacher of the Gospel of the blessed God. O Lord, raise up still more laborers to go forth in thy name. After meeting, Br. Sanford came home with us, and tarried the night;—thus we walked in company to the house of God and took sweet counsel together." He had the opportunity of listening to several sermons by Rev. Mr. S., much to his edification and satisfaction. Br. Sanford was an excellent man, and an able defender of the faith; but he too has gone home.

At the Seminary Br. Pingree was compelled to listen to a kind of preaching which seldom filled his anxious heart, and met the wants of his spiritual being. Thus, when so situated that he could be present and hear a pure Gospel sermon, he knew not how to express his gratification and pleasure.

Under date of Aug. 14th, he alludes to a conversation had with his father, touching the best course to pursue in preparing himself for future duties.

"I have had some conversation with my father on the best course to take to prepare for the labors of my life. I have been undecided whether to prepare myself for teaching some school of the higher order, or to prepare immediately for preaching 'the word.' We have almost concluded that it is better to pursue the course that will lead most directly to that which I intend to do through life. O that I might choose the path that will most subserve the

kingdom of Christ, and which will lead to the most usefulness! 'Who is sufficient for these things?' If the Lord will, I must attend the Association and Dedication at Bath, and ask advice of those preachers who may attend there. One thing is settled; that is, I must become better acquainted with the Hebrew and Greek. But stop! Have I examined myself enough, and become certain that I should preach the Gospel. I think the way is plain before me. I will record the following reasons for my course:—

1. I love the Gospel and its Author, and think I am willing to spend and be spent in his service.
2. I feel that the 'harvest truly is great, but the laborers are few.'
3. I think I am not *wholly* deficient in talent. I do not say this boastingly, but as cause of praise to God, that he has placed me that I may do some good in the world!
4. I think I can say, in truth and sincerity, that my motives are good in engaging in this work. My motive has been, and I hope always will be, to lead the hearts of men to their Father in heaven. I pray the Lord that I may never be influenced by 'filthy lucre.' Yes. God forbid that I should have any object but to be useful in the world. O my Lord and my God! lead me in the way that I should go, that I may not err in attempting to serve thy cause on earth. Amen."

How very appropriate was such an examination of himself and his real motives at that important moment. Looking at himself from every point, and toiling not only to store the mind with knowledge, but seeking wisdom of God that he might employ his talent in the best way to glorify his heavenly Father and be a blessing to humanity. What an example have we here for all young men who are seeking the ministry as a profession. Let them, first of all, look well to the MOTIVES by which they are actuated, and then to their talents and acquirements. First of all, because it is more essential than all, settle it

fully whether there is a real love of the Gospel for *what it is*—and then decide whether the peculiar vocation of a clergyman will be suited to your prevailing sympathies. These subjects occupied much of Br. Pingree's time for several years, while qualifying himself for a spiritual teacher. And I can not permit this occasion to pass without expressing the belief that were these matters more faithfully and prayerfully considered by such as seek the ministry among us, our young and growing Israel would be greatly benefited.

Under date of August 15, we find in his journal the following practical comments:—

“ ‘*It is finished!*’ John xix. 30. This consoling passage has afforded subject for meditation this day. The question arises, What is finished? 1. He should establish *judgment* on earth. Isa. xlii. 1–4. ‘He shall not fail nor be discouraged, till he have set judgment in the earth’—not in the future world. Matt. xii. 20. John ix. 39. ‘For judgment I am come into this world.’ This was *finished*. 2. He came to save that which was lost; i. e. all men. Matt. xviii. 11. 3. He came to bring light and immortality to light through the Gospel. 2 Tim. i. 10. There will be a time in future ages that it can be said with more emphasis, ‘*It is finished.*’ When death shall be swallowed up in victory; when a ransomed *universe* shall be gathered from the four corners of the earth, and shall have united in praising the Lamb of God, who had redeemed it, and saved it, and presented it holy and without fault or blemish. *Then* may it be said, ‘*It is finished!*’ What a consummation that will be! Ah, yes. Well worthy our God. Glory to God in the highest! Oh that all men might know how good our Lord is! They would then serve him with a willing mind. Oh Lord, extend a knowledge of thyself to earth’s remotest bounds!”

Again, on the 20th, he writes:—

“It not being a hay day to-day, I have not worked much, but wrote two numbers of ‘Scraps’ on the book of Mormon, Nos. 12 and 13. Yesterday received a letter from my dear Br. Jewell, Salem, N. H. What a warm hearted friend he is! Oh that I could see him! He is a real brother in the ‘Abrahamic faith.’ May the good Lord prosper him in all his ways!

“‘O praise the Lord all ye nations; praise him all ye people; for his merciful kindness is great towards us, and the truth of the Lord endureth forever. Praise ye the Lord.’ Ps. cxvii. Such are the lofty strains of the royal Psalmist. He must ‘rejoice with joy unspeakable and full of glory!’ Yea, truly. But why should we praise the Lord? Because his ‘truth endureth forever,’ or as in Ps. c., ‘to all generations.’ What truth? Is it the truth that some of his brethren should suffer eternal wo? No, it cannot be. His heart was too good for that. Did he call upon us to praise a wrathful God? *NO*: it was because the Lord ‘was good and did good.’ That was the reason. And he is not only good and merciful now, but his ‘mercy endureth *forever*.’ Perhaps the Psalmist had in view the ‘end of sin and transgression,’ and the final holiness and happiness of all men. Praise the Lord! Yes, truly, I ‘will sing praises to the Lord as long as I live.’ Praise the Lord, for ‘his *truth* endureth forever!’”

Sunday evening, August 21st, he makes the following entry:—

“Attended Mr. Huntington’s meeting to-day: was much pleased with the exercises, especially with the afternoon sermon. Text 1 Cor. i. 13. ‘Is Christ divided?’ The discourse was directed against division, contention and intolerance in the Christian church. He handled the subject quite ably. It included the subjects of forming

churches separate from societies, and excommunication for religious belief. He disapproved of all this.

"I have thought much of the true motive to holiness, and for serving our Heavenly Father. Is it because he will make us miserable forever if we do not? Is it to placate his wrath, and reconcile him to men? No. What is it then? Hear Paul: 'I beseech you therefore, brethren, by the *mercies* of God, that you present your bodies a living sacrifice, holy, and acceptable unto God, which is your reasonable service.' Rom. xii. 1. Yes, that is it. He does not threaten them with the *terrors* of hell-fire. No; but, 'I beseech you by the *mercies* of God,' etc. But why should we do it? To placate the wrath of our Heavenly Father? No, 'because it is your reasonable service.' True; no compulsion, but inviting and beseeching. But hear Paul again. 'For the *love* of Christ constrains us,' etc., 2 Cor. v. 14. Again, 'Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.' 2 Cor. vii. 1. Now hear John: "We love him because he *first* loved us.' 1 John iv. 19. From all these we learn the true motive for serving the Lord."

And again, on the 28th, he writes:—

"To day attended meeting at Concord, Vt. Heard Br. M. Sanford. He preached well from the song of the cherubim at Christ's birth: 'Glory to God in the highest, on earth peace, good will toward men!' Luke ii. 14. A *glorious, harmonious* song! O that all men might sing it, 'with the spirit and with the understanding also!' I was introduced to Br. Dow, who is studying with Br. Sanford. A very zealous brother. May the Lord prosper him! Read the order of services of the ordination of Br. H. Jewell, Salem, N. H., Aug. 24.

"The parable of the prodigal son has afforded me subject of meditation to day. What a sweet parable it is!

Luke xv. 11–32. Like many other mistaken souls, he thought pleasure was only to be found ‘in riotous living.’ But how mistaken! ‘There was a *famine* in the land.’ Now comes the trouble! ‘He would fain feed upon the husks the swine did eat.’ How pitiable a condition! Like feeding on the modern husks of partialism! What then? After the punishment had had its desired effect, he said, aye, *what?* ‘*I will arise.*’ Yes, truly. I will no longer remain among aliens, feeding on sin,—‘and go to my father.’ My father! Yes, he still calls him *father*, and rightly. The relationship was not lost. Oh that all would bethink themselves that they had a kind *Father!* O that all would say, ‘*I will arise.*’ The prodigal continues: ‘I will say unto him, I have sinned against heaven and before thee, and am *no more worthy* to be called thy son.’ What an humble confession! ‘I have *sinned!*’ May we all confess our sins before God, and forsake them all! But how did the father treat him? Did he thrust him away from him, saying, ‘You have sinned and now I will punish you?’ *NO.* ‘When he was a *great way off*’—he did not wait till he had come to him—‘he ran and fell on his neck and kissed him.’ How kind! Kissed the poor sinner! How such a scene would melt the heart! ‘Bless the Lord, O my soul!’ Thus may we go to our Father in heaven, who will receive us. Says Christ, ‘Come unto me all ye that are weary and heavy laden, and I will give you *rest*,’ etc. Let us ‘*arise.*’ Hark! ‘And I, if I be lifted up from the earth, will *draw* all men unto me.’ Glory to God!

“May we ‘arise’ and go to him
 Who ‘draws’ us by the cords of love;
 Who frees us from our every sin,
 To bring us ‘all’ to him above.”

August 29. This day he had a conversation with a lady who was fully convinced of the truth of Universal-

ism; but several respected preachers had assured her that it was false, and she dare not profess before the world what she truly believed. He raises a prayer that God would strengthen all such, and prepare them to be faithful to truth and duty, and closes with a few comments upon Psalms i. 3.

“ ‘And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season.’ How beautiful! ‘Like a tree by the rivers of water,’ there it shall grow and prosper; so the righteous. But more particularly, ‘bringeth forth his *fruit*.’ A tree set in a barren and sandy place would wither and die, and no *fruit* appear; so the wicked. But the *righteous* ‘bringeth forth his *fruit*.’ There is the difference. Fruit or *no* fruit. Says Christ, ‘Ye shall know them by their *fruits*.’ ”

Sept. 2, he says: “Another month has passed away into eternity, never more to return. How have I spent it? O may I spend *this* better for myself and others.”

Same date, he indulges in some reflections founded on the thirty-seventh Psalm.

“This Psalm illustrates the different condition of the righteous and the wicked. Many seem to be very anxious about the punishment of the wicked; they fear that they shall not be punished enough here, and therefore can not go to heaven. To such the Psalmist says, 1. ‘*Fret not thyself.*’ ‘Be not *anxious*.’ Why? Because ‘they shall be soon cut down like the grass.’ 2. ‘*Fret not thyself.*’ Why? For ‘evil doers shall be cut off.’ 3. ‘*Fret not thyself nor be anxious.*’ Why? ‘Their sword shall enter into their own heart.’ Some seem to be envious because the wicked are *rich*. But hear the Psalmist on the subject: ‘A little that a righteous man hath is better than the riches of *many* wicked.’ 4. Therefore, ‘*Fret not thyself*;’ for the Lord will deal justly. Some quote the 35th verse and say, ‘I have seen the wicked

in great power, and spreading himself like a green bay tree.' But what of that? Hear Daniel about such in the 36th verse: 'Yet he passed away, and lo, he was not.' 'FRET NOT THYSELF' for 'verily he is a God that judgeth in the earth.' Ps. lviii. 11."

SATURDAY EVENING, Sept. 3.

"Mr. Huntington has called at our house and remains over night. We have had quite a pleasant conversation on the subject of religion. He tends a little to the annihilation of the wicked after having been raised and punished some, for their sins. He believes in future retribution, which will probably not be endless. On the whole his ideas seem to be rather vague as to man's future condition. O Lord, wilt thou enlighten us all into the will which thou hast revealed!

"To morrow is the holy Sabbath. May all be prepared to wait on the Lord in sincerity and truth, get good, and be made better. Make us, O God! grateful for all thy mercies; keep us in the path of wisdom, and from all sin. O Lord forgive all our sins for Christ's sake.

"Another week, another day,
Another month have passed away;
No more can we recall the past,
But make the next surpass the last."

Sunday the 4th, he makes the following entry:—

"To day I expect my grandfather Savage will preach in the school house. Shall attend, and may I hear the truth. The last week I have read J. B. Dod's twenty-four short sermons. They are very good. He advances a new theory of the resurrection. It is this: He supposes that the resurrection is going on all the time, and ever has been. I shall now attempt to give a synopsis of his views and proofs. John iii 3. 'Except a man be born again he can not see the kingdom of God.' He refers to a literal birth or resurrection from the dead; that the

new birth is not enjoyed in this life, only by faith; for says Christ, 'The life I now live, I live by faith on the Son of God.' We walk by faith and not by light. 'Then cometh the end.' 1 Cor. 15; he refers to Christ's coming to destroy Jerusalem, when the proof should be clear that the words of Christ were true. He thinks the proof is all brought together by Paul in that chapter; but he does not mean that all men shall be *raised* together.

"I will sum up his arguments. Matt. xxii. 31, 32. 'God of living,' etc., is proof that Abraham, Isaac and Jacob are already raised from the dead. And is the proof *clear*? Phil. i. 23, 24. 'I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better.' What can this mean, but that he should be raised soon after death? 2 Cor. v. 1-4. 'Building of God.' What does this mean except that he expected to be 'clothed upon' soon after death? I can bring no more at present from his book. Suffice it to say that his system appears quite plausible, although some things seem to go against it in Scripture. I must devote more attention to this subject, and ascertain 'what saith the Scriptures.' O Lord do thou aid me! I earnestly desire to know the truth; and wilt thou not enlighten me, O Lord? * * * * *

"Attended meeting and heard my grandfather preach in forenoon, from 1 Tim. iv. 10. 'Savior of *all men*, especially of those that believe.' He showed us that he is the Savior of *all* by redeeming all from the curse of Adam's sin. This does not suit me. He is the Savior of all men, or he is not. If he *is*, I don't see why all will not be saved. Afternoon text, James i. 27: 'Pure religion and undefiled.' In the course of his discourse, he told his *experience*, nearly as follows: 'In his youth he followed' 'the course of the world'—profane, etc. He had embraced the doctrine of universal salvation; which he

thought made him happy. But while on his bed one day he felt suddenly struck as if by a hand on his breast; he rose up, went into the orchard, suddenly a 'light shone round about him above the brightness of noonday,' (like Paul.) He saw Christ suspended on the cross in the air. Afterwards he saw him sitting on a 'great white throne,' and the books were opened; he saw his own sins and felt as if God would be just to damn him forever. Soon after he was made perfectly happy. Now he knew that Universalism is *false*. But what meaneth this experience? Some one must tell me, as I do not fully understand it. Nevertheless, I shall yet take the word of God as I understand it."

He had now been at home between six and seven weeks. On the eve of his departure for the Seminary, he makes this record, which plainly shows the tendency of his sympathies.

"But have I grown better? more holy? more devout? I fear not much. I have enjoyed much consolation from meditating upon the glorious Gospel of Christ. I have felt in a frame of mind almost all the time to sing praises unto God. Yet I am sinful. Would to God I might be purified from all uncleanness. O Lord, 'create within me a clean heart and renew a right spirit within me.' Blessed God! do save me from all my sins, and make me conformed to thy righteous character and will. Amen."

Sunday evening, Sept. 11, being again at the Newbury Seminary, he writes:—

"This day have attended three services in the chapel. Elder Elisha Scott preached his first sermon here as an itinerant, placed here by the ruling power—the conference. His forenoon text was Acts x. 29. 'Therefore I come unto you,' etc. He attempted to explain the object of the Gospel ministry: 1. To save the world. For it is a fact attested by Mr. Scott, that man had fallen according

to Milton. 'Nature, sighing through all her works, gave signs of woe that all was lost.' 'On man or his substitute must fall the penalty of the law.' But he did not tell what was the penalty. 2d. The means for accomplishing the work. 1st, by preaching the truth. He says that a preacher is not at liberty to select the subject matter of his preaching; he must not only preach *love*, but the threatnings of God. For there are more threatnings from Zion than from Sinai! Is it indeed so? God forbid! I say. He said he never was moved by the preaching of hell to love God; but it is necessary sometimes. 'I must preach both love and fear.'

"In the evening, heard Mr. John H. Piper, a student who has been at this institution some time. He is now about to depart to proclaim the gospel of Methodism. Text, Prov. viii. 6. 'Hear; I will speak of excellent things.' 1. Creation, by an excellent being, for an excellent purpose. 2. Promise of a Savior. 3. A Savior. 4. Whole system of religion. 5. To embrace this religion. 'Unless a soul be born again, it's lost forever.' 6. Missionary cause. 7. To improve our time. 8. Pray for revival, etc. 9. Prepare for usefulness. 10. To live near to God. 11. To meet above. Amen.

"As I have not the true preaching to attend upon, I think, while here, I shall take down the heads of the discourses. I may find something to profit me hereafter."

September 17, Saturday night, expresses a hope to be able on the morrow to attend the Universalist meeting in Bath, N. H., and hear his favorite minister, Br. Sanford, preach the word; but before retiring he thus writes on the blessings of worship:—

"Reading the 84th Psalm has led me to contemplate the beauties and pleasures of the worship of God. The Psalmist cries, 'How amiable are thy tabernacles, O Lord of hosts!' What an advantage they have over me

who have the unspeakable privilege of waiting upon God in his tabernacles, where his true Gospel is preached. O that I had the pleasure of hearing the 'glorious Gospel of the blessed God!' Although I rejoice much in contemplation of *our Father's* character and purposes, yet I should be more happy still to hear his word. As often as I meditate upon his promises and designs to men, I can not but rejoice with 'joy unspeakable and full of glory!' 'How amiable are thy tabernacles, O Lord of hosts!' O Father, may I enter into the fulness of thy salvation! Blessed be thy name, O Lord, that thou hast designed us for immortal blessedness at thy right hand where are pleasures forevermore! Thank God! I have faith in his promises. I want words to express my joy in his name and attributes. 'He is good and doeth good.' 'His mercy endureth forever.' 'He is good unto all, and his tender mercies are over all the works of his hands.' 'Glory to God in the highest.' O Father, wilt thou serve thyself with me here, and then receive me to thyself with a saved world! Do grant it, O God of Love!

"A SHORT PRAYER FOR SATURDAY EVENING.

O Lord our heavenly Father! Thou art that good being who only hath immortality, dwelling in light unapproachable. Before Thee angelic hosts do bow themselves, and adore thy matchless name. As we approach Thee this evening may we come in meekness and sincerity, with humility and fear. We thank Thee, O Lord, that Thou ever didst instruct us by Thy Son Jesus, to address Thee as our 'Father in Heaven.' O wilt Thou give us a more clear view of Thy glorious name and attributes, that we may worship Thee who art a Spirit in spirit and in truth! Father of mercies, we pray Thee in Jesus' name that thou wilt forgive our many sins and transgressions. 'O create in us a clean heart and renew a right spirit within us.' O Father wilt thou prepare us for the coming

Sabbath; may we spend it in Thy service, and all our days: and then wilt Thou save us with a ransomed world, for Christ's sake. Amen."

On the same day he makes the following report of a sermon preached by Rev. Mr. Adams, the Principal of the Newbury Seminary:—

"I have just returned from hearing Mr. Adams, our teacher, preach from Job xiv. 14. 'If a man die, shall he live again?' He preached very well. He proved that 'if a man die, he shall live again': 1. From the powers of the mind. 2. From its capacity for enjoyment. 3. From its power to glorify God. 4. From its desire for immortality. 5. From the analogy of nature; as leaves, seeds, etc., die and live again, so shall man. 6. From the 'scriptures.' It would have been a most *glorious* sermon, if he had not clouded it up at last by endless torment. Said he, 'by scripture we learn that the dead shall be raised in incorruption, immortality, and glory,' and then added, what he had almost forgotten, '*if they are prepared.*' He next inquired *where* we should 'live again.' This was mere speculation and useless enquiry. Next question, 'In what condition shall I live?' This he decided as all Methodists do, 'in happiness or misery.' Proof Matt. xxv. 46. He had so much enlightened my mind before, that it was not easily clouded by what he said afterwards. The scripture testimony with me is, that 'in the resurrection they are as the angels of God in heaven,' 'children of God,' etc. Glory to God for this faith! I *will* rejoice, and who shall hinder me? Bless the Lord! We shall be 'raised in incorruption, immortality, and *glory.*' Praise ye the Lord! His next question was, 'How long shall we live, when we live again?' He exhibited several illustrations to show the length of eternity, or rather to show that we could show nothing about it. Then said he, 'This *eternity* is

ours, with all its consequences, and we cannot get rid of it.' O my God! I thought, hast thou indeed made one soul to be wretched this length of time? I could not but answer, *No*. Finally, I received much encouragement and peace from his discourse; but would to God he had told the whole truth!"

On Monday evening, Sept. 19, he thus speaks of his good meeting on the previous day, at Bath, and closes with a devout prayer:

"Br. Sanford preached well from 2 Cor. vi. 1. 'We, then, as workers together with him, beseech you that ye receive not the grace of God in vain.' He preached a good moral discourse, such as I like. I am not so much in favor of opposition orthodox sermons, as I am to hear 'Jesus and the resurrection.' I want doctrine enough for a foundation on which to build a superstructure. Let me hear of the good Savior, and let us be beseeched 'not to receive the grace of God in vain.' What good company I had on my way to Bath,—even *Universalism*—the time seemed short in which I was on the road. My meditation was sweet of God, of Christ, and of salvation. I could not but make melody to God in my heart for his exceeding great and precious promises. I could say 'Bless the Lord, O my soul, and all that is within me bless his holy name.'

A PRAYER FOR MONDAY EVENING.

"Immortal source of life and peace! Creator of the world and all things therein! O thou high and holy one that inhabiteth eternity. We would this evening come before thee with thanksgiving and praise that thou hast preserved us and enabled us to commence the labors of another week. We bless thee for what we received at thine ever bountiful hand on thy holy day. We thank thee for so much of the word of life which was dispensed to us. O may we receive it into good and honest hearts,

that we may bring forth fruit abundantly. With sincerity we would render to thee our thanks that we were ever appointed our place in a land where Gospel light and liberty is enjoyed, where we can hear thy word dispensed in its purity. O Lord, wilt thou make us humble and grateful for these great mercies towards us, thy unworthy servants. O purify us, for Jesus' sake! We mourn on account of our sins before thee, but O wilt thou have mercy upon us and pardon us. We are great sinners, but thou O Lord, art able to make us white as snow. Father of mercies! O bless us with thy favor, which is life, and thy loving kindness, which is better than life.

"We would praise and adore thy matchless name, that thou ever didst give us the promise and hope of a resurrection, 'when we shall be as the angels of God in heaven, children of God, being children of the resurrection.' Glory to thy name, O Father! Great and precious are thy promises to us. O increase our faith we pray thee. Increase our love to thee and to our fellow men. Grant us, O Lord, all the mind and spirit that was in our Master, the holy child Jesus. O may thy love be spread abroad in our hearts, and cause us to rejoice in thee with joy unspeakable and full of glory. O save us and bless us.—Lead us in the way we should go, and when thou hast done serving thyself with us here, wilt thou take us to thyself to praise thee with a saved world, through Jesus Christ our Lord. Amen."

Sunday, Oct. 9, he makes this record, and expresses a fear that he had not rightly improved his time.

"Another of the days of the Son of Man has passed away, but we are yet alive. Glory to God! But how have I improved it? This is a solemn question, but must be answered. I must confess that the time has not brought the desired result, viz., wisdom. I have been rather unwell, therefore I have not progressed as I should

in study: however, I think I am on the gain. O Lord, wilt thou pardon our faults—our sins! and may we improve the time better in future. Amen.

“Last Sabbath afternoon heard Mr. Adams, the Principal, preach from Prov. xxvi. 23, ‘Son, give me thy heart.’ First, he showed what was giving the heart to God, as follows: 1. Giving him our affection and love, for he is all lovely and good. 2. Yielding up our hopes of happiness in this world. Either we must give up the world, or *it* will give us up. It is hard to die before the world is given up. 3. Giving ourselves to obey all his commandments. 4. Submit ourselves to his cross. 5. Giving him our cares and sorrows. Next the effects. 1. Peace to our souls here. ‘Come unto me,’ etc., ‘no language can express the rest in the present time.’ Thank God, then, religion does not cause sorrow. ‘The wicked are like the troubled sea,’ etc. ‘Great peace have they who love thy law,’ he quoted. 2. Increase of intellectual vigor, because free from care, etc. 3. Be a blessing to the world. 4. A joyful waiting after death. For he that has faith in God can die happy and desire death, for by it we enter heaven, etc. He preached well, but marred it by saying near the close, ‘*If* ye die in your sins, where Christ is ye cannot go.’

“O may we give our hearts to God
And serve him all our days;
Let us obey his precepts good,
And walk in all his ways.”

“Last evening heard the preceptor preach from Job vii. 16. ‘I would not live always.’ He preached a *beautiful* sermon, describing the sorrows of earth, and the joys of heaven. I was led to feel that I ‘would not live away.’ Blessed be the name of the Lord that we are to die! Through death we go to heaven. Although the way is dark, yet light ineffable and joy unalloyed is be-

yond. O when shall I depart? I have a desire to depart, yet I would wish to give some little good to my fellow men. Whether I shall, the Lord only knows, 'Not my will, but thine, O God, be done.',,

The exercises of the Methodist Bible Class afforded him opportunity for critical inquiries concerning disputed points in theology; and he was not slow to profit thereby, as the following will show:—

"In the Bible class, last Sabbath, in examining the verses in Acts ii., concerning the 'soul' of Christ 'not being left in hell,' I asked Prof. Baker whether there was any more propriety in saying that *haeds* referred to a place of punishment in another world, in other parts of the Scripture, than in this. He answered that the fact of future punishment did not rest upon the use of words alone, but by the connection; that *hades* did only mean the place of departed spirits. So we see that the doctrine of hell torment does not stand upon the words translated hell, and so much used to frighten men into partialism.

"On Sunday I wrote some inquiries in relation to the trump of God, in Matt. xxiv. 1 Cor. xv. 1 Thess. iv, and called it 'scraps,' No. 20. I hope that it will be answered to my satisfaction. Also an inquiry concerning Acts iii. 21. 'The restitution of all things.' This I have thought was wrongly applied to the salvation of all mankind, but seems to refer to his coming to regulate the Jewish state."

Here we see the tendency of his mind at that early period. Constantly striving to find out the reason of things, and to draw instruction from all sources.

Under date of Oct. 16th, he speaks of the satisfaction it gave him to be present at the annual session of the Sullivan (Universalist) Association, held at Bath, N. H.,—the Universalist church in that place was solemnly dedicated to the worship of God at that time. He was privi-

leged with hearing many good sermons, and mingling with those whose advice he faithfully sought as to the best course to pursue in preparing himself for the ministry of the reconciliation.

He had heard but few sermons in defense and illustration of the great doctrine of a world's redemption; and hence, the word dispensed on that joyful occasion was like good news from a far country, and he felt to exclaim with the affectionate disciples, "Lord, evermore give us this bread."

But this gathering, instead of satisfying his soul, and making him more contented to remain at the Seminary, and prosecute his studies, seemed to reveal to him more than ever the loneliness of his situation, among strange systems of theology, with strangers in a strange land!—With these emotions he speaks of the blessings of friendship, and alludes to some persons with whom he was then corresponding:

"How sweet is friendship! But alas! I know not that it is here. Would that I could enjoy the society of such as I could name. What a mournful place is this! I am sometimes almost overcome, as I was this day, by my feelings. No one to whom I can pour out my soul in love, except to my Friend in heaven. When, O when shall I be permitted to unite with my friends and part no more. I feel to-day like a bird that has lost its mate, forsaken and forlorn. O that I could see Brs. Jewell, or Gleason, or some *real* friend in Methuen. How would I embrace them. How long, O how long shall I be kept from those I hold most dear? But shall I repine? Shall I call this a friendless world? No. For I know that I have some true friends; but they are not here. I had one here but he is gone! This was Br. Stone. But now I am despised, and my name is cast out as evil. Why? Because I am a *Universalist*."

The term of his school had nearly expired; and preparations were being made for an exhibition. He was chosen to deliver the opening address on the occasion; but this honor his diffidence compelled him to decline. It was during this session that he felt called upon to support and defend the sentiments he believed, before many violent opposers, in the Wesleyan Lyceum, connected with the Seminary. With a view of converting or of confounding him in argument, the students and Faculty introduced such theological questions as they knew would oblige him to speak. The results of those debates were far from what his associates anticipated. They afforded him just the opportunity he needed to bring out his own powers and to lay the evidence of his doctrine before the community. He labored faithfully and not in vain.

On the evening of Sunday, Nov. 6th, after attending religious worship in the chapel of the Seminary, and hearing Professors Baker and Granger preach, he makes the following minutes of their discourses:—

“Prof. Baker preached from Lam. iii. 33: ‘For he doth not afflict willingly, nor grieve the children of men.’ His object was to vindicate the ways of God to man. In the course of his remarks he said that ‘All punishment was not for a salutary influence in this world, although in general it was, as in case of the ante-diluvians.’ I have thought of this before, and some doubts have arisen in my mind on this point. Although Universalists contend that punishment is for a salutary influence, yet I cannot fully see it so. He said, ‘If we see no proportion between punishment and the sin, does it thence follow that there is no such proportion? No.’ So say I. This will appear more fully hereafter in his discourse. He asked one question which he did not fully answer to my satisfaction. It is easy to reconcile temporal evils with the goodness of God; yet when we come to consider an *endless* evil

the same will not hold good. He asks, 'If God saw that some would be miserable forever, why did he make man so exposed? Because there would be more happiness than misery in the world, if some were damned forever.' This I cannot agree to. Again he says, 'Why are the blessings of life so unequally distributed? But happiness does not consist in outward circumstances. Therefore this is no sign that Providence is partial.' Again: 'Why so unequal distribution of rewards and punishments in this world? Because it is a state of probation.' This he took for granted. His main argument next was to show that men were dealt with according to their characters; yet he must say a word or two to spoil the whole. The sermon in general was a good one.

"A word on Mr. Granger's sermon. Text: Prov. xv. 6. He was showing that the righteous are happy both here and hereafter. He said truly that 'Sinners are always unhappy and the righteous happy.' But when we come to talk with them about the punishment of the wicked here, they tell another story.

Wrote an address to-day to Universalist young men."

On the 12th of November, we find the following

PRAYER FOR SATURDAY EVENING.

"Almighty and ever gracious Parent! Thou in whom we live, and move, and have our being; on whom we depend for all that we have or are, or hope to have, in life or eternity; who art good unto all, and whose tender mercies are over all the works of thine hands. We would approach thee with reverence and godly fear, with humility and meekness, and render up our evening sacrifice. Wilt thou, O Father, be pleased to draw nigh by thy spirit, and hear our cries unto thee the Father of lights, from whom cometh down every good and every perfect gift? We acknowledge our sins and transgressions before thee. We mourn that we are so far removed from thee;

but O! wilt thou not, for Christ's sake, pardon us? Oh may thy goodness lead us to repentance, that needeth not to be repented of.

"We bless thee for life, and health, and all the blessings which thou art ever bestowing upon us; and we ask thee to continue to bless us, with every spiritual and temporal blessing. Most of all, we bless and praise thee for the gift of thy dear Son Jesus Christ, whom thou didst send into the world that he might reconcile the world unto thyself. Glory to God! We have a Savior, and a Savior of the *world!* O Father, we pray thee to give us grateful hearts, to praise thee for this unspeakable gift. We beseech thee to give us correct views of his character and of our relation to him. May we see the extent of his mission, and have full faith in his ability to perform all that he has undertaken, and may we ever acknowledge him as our guide and pattern.

"And now, O Father, we implore thy blessing upon us. Wilt thou be our guardian through the darkness of another night, and then raise us to behold another sun, another holy sabbath day. May we be prepared for it, and may the truth of God be made known unto us. May we hear of Jesus and the resurrection! May our minds be staid on thee and taken from the world. O guide us all our days on earth, and make us useful in our day and generation. May we serve thee and do all thy will, and at last be saved, through Jesus Christ our Savior. Amen."

During the winter of 1836 and '37, he taught school in Lisbon, N. H. At the opening of the spring term, we find him again at Newbury, in readiness to continue his studies. April 2, 1837, he says:

"Another week has gone, another month has closed; and what have I done? How much have I increased in knowledge? how much in goodness? Alas! I fear I have not accomplished all I should. May the Lord forgive and

incite me on to greater exertion in all laudable undertakings, and aid me by his kind powers.

“To-day I attended meeting in the chapel, where Mr. Granger officiated in the forenoon, and Mr. Adams in the afternoon. Both said some things which are worth preserving. Granger’s text was in Matt. vi. 13. ‘Broad is the way, etc.’ He said that on a preceding day he had shown that this ‘destruction’ was not annihilation, but endless woe. To-day he was to show the causes why so few would be saved. 1st. Influence of false doctrines. The third false doctrine was this; ‘that all men will finally be saved. This is false because *almost all* renounce it in death.’ Then came a story of a young man who was a Universalist and lost his partner in life, and procured a Universalist to preach the funeral sermon. But when he approached death himself, he saw that Universalism would not save him; called for ministers to come and pray with him, etc. Therefore Universalism is a false doctrine, and it keeps souls in the way to hell, according to his reasoning. The fourth reason I did not hear, but supposed it to be election and reprobation from what followed. He quoted Romans v. 19: ‘As by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.’ He distinctly said that the ‘many’ in each member of the sentence meant ‘*all men*,’ and repeated it in strong terms. I know not what he meant, for that is pure Universalism. It is possible that all are made righteous in infancy, was his view from the remarks which followed. ‘By Adam’s sin man was condemned to death temporal and *eternal*, but Christ took away this curse.’ That is curious, surely. Did he not take away also the curse of temporal death as well as eternal death? Do Christians not die?

“He intimated that infants will suffer, if they are not brought into covenant relation, by their parent’s neglect.

If so, how cruel! Suffer eternally by our neglect? How foolish the idea! Of heathens he said: 'Thousands perish who might be saved, for the 'grace of God hath appeared to *all men*,' of course then to the heathen, and if they do not obey its dictates they must go down to hell! Wholly by our neglect! Hear this calculation: 600,000,000 die in thirty years or about thirty-eight in a minute, many of whom must be lost! because we do not send the Gospel to them.' Again: 'The unfaithfulness of Christians is a great cause why so many will be lost in our own land. Many have gone down to woe, gnawing their tongues on account of the unfaithfulness of Christians.' Who, then, are most deserving of punishment, the saved or the lost? Enough on that. It was a curious sermon."

Sunday evening:—

"I have just returned from hearing an address before the Dorcas Society, by Mr. Baker, one of whose remarks I must preserve. 'It is as much a duty of the church to send the gospel to the heathen, as holiness of heart is.' Then if they fail of performing their duty, they *sin*. And as they believe that no man can be saved unless he have holiness here, how can the church be saved if she neglects to perform her duty to the heathen? Surely I cannot tell, on Methodist principles. In a prayer, Mr. Granger repeated the sentiment of to-day in plain terms, to wit: 'Many have gone down to hell by our unfaithfulness.' Surely the souls of men are placed in the hands of poor keepers."

April 9. Reports a discourse by Rev. Mr. Scott, from the question, "Are there few that be saved?"—writes a letter to Rev. Mr. Granger, touching an assertion that almost all Universalists give up their faith when they die; and gives expression to his young and glowing heart in these words:—

"How I love to meditate on that pure gospel of our

Savior, called in later days Universalism! Oh that our faith in it might be proportioned to its beauty. For who can hold in anticipation the fact that all God's intelligences are to be gathered home, when there shall be 'one fold and one shepherd,' and not 'rejoice with joy unspeakable and full of glory.' It is enough to cause angels and men to shout aloud for joy; to clap their hands and cry, Glory to God! Sublime thought! grand consummation! A world saved and a universe praising God! The heart leaps for joy in contemplating so joyous a result. Hear St. Paul, 1 Cor. xv. 25. 'And when all things shall be subdued unto him, then shall the Son himself be subject unto him that did put all things under him, that God may be *all in all*.' 'O death where is thy sting? O grave where is thy victory? Thanks be to God!' O my soul! The subject is so vast and glorious that I can not realize it, I cannot see even a thousandth part of its glory. O my God! wilt thou grant that I may *feel* more on this subject, so that I may be able to praise thee more for thy exceeding great mercy. Hallelujah! Amen!"

May 9th, the commencement of his twentieth year, he makes the following suitable reflections:—

"To-day commences another year of my life. I have now passed twenty years of my sojourn here; yet I seem only a *boy*. I have arrived neither to the stature nor the mind of a man, although I used to think, when a boy, that when I became 20 years of age I should be a man indeed! How foolish the anticipations of youth! The past year has brought me many happy hours; some unhappy, of course. Last season I was made joyful from frequent meditation on the blessed doctrines of Universalism; this enjoyment, from some cause, has declined, probably in part from the influence of my companions last winter, who were not of such a caste as I like. I have also taken much pleasure in the pursuit of knowledge. I

feel tolerably well satisfied with my year's labor in this respect, although I have not been so diligent as I should. Perhaps not many students at this institution have accomplished more. I would not boast, however."

During this month he commenced translating the New Testament from the Greek, intending to make such criticisms and remarks as the subjects might seem to suggest. Some difficulties also presented themselves in his way as it regards the *coming of Christ—wherein he is the Savior of the world—and the meaning of the phrase "kingdom of heaven."* Careful reading and more reflection, however, settled his mind on these subjects.

June 10, at the commencement of the summer term he writes:—

"Last Wednesday; June 7, the summer term of this institution commenced with about 60 scholars. The school appears to be of rather a high character, being almost all old students. For my studies I have commenced French, chemistry, and astronomy; also taken algebra, geometry, and Greek exercises; the last three I have studied some before. My object in taking French is for the purpose of teaching, as it is desired in the South, and as it also belongs to a polite education. I think I shall be able to progress some in it during this term, as it comes quite easy after having studied Greek and Latin."

June 11, Sunday afternoon, we find the following entry:—

"Attended church at the chapel this forenoon, where a Mr. Tenney, from Penn., preached from the text, 'How shall we escape if we neglect so great salvation?' In the course of his sermon he made many remarks about Universalism, some of which were as follows: 'Not a particle of salvation, grace, mercy, or truth, in universal salvation.' Indeed! 'Believers in that doctrine think that because all men are punished for sin here, THEREFORE

they shall be saved hereafter.' False. 'It is good for nothing and will lead you down to everlasting ruin.' 'Adam was exposed to immediate death by his sin; but by God's promising a Savior he had a day of probation, and thus escaped it. The benefit of Christ's death was to save men from immediate death, and give them a possibility of salvation; in this respect it is universal and unconditional, and in no other. This is the first degree of salvation. The second is a deliverance from sin; the third is a deliverance from Satan and misery. It is holiness, or sanctification, and this salvation will land us in immortal glory.' This shows that the word salvation in Scripture is not immortal glory, but the means by which it is gained. Quite a concession. He asks, 'if all men are punished here, from what does Christ save men?' Ans. Many things evident."

As a specimen of the mode of warfare carried on against us in those days, especially in and around Newbury, I insert the following, which is written under date of June 13:

"I have just returned from hearing a temperance address from Mr. Caleb Dow. In the course of his remarks, he went out of his way very much to aim a blow at Universalism, something as follows: He was in a satirical manner descanting on the benefits of intemperance. One was, 'it makes infidels.' 'Alcohol has done more than all the divines who have toiled and toiled in the same course, in showing that there is no *hell*. The drunkard, after taking enough to make him eloquent, will prove there is *no hell*, for when the earth revolves it brings hell, which is said to be below, right over our heads, and as heaven is above we shall go right up through hell into heaven. Christians go to heaven in a ship provided by God; but Infidels make a ship of their own, which will carry all—all—liars—sorcerers—all that have a face and two legs, right to heaven.' 'Alcohol makes men wiser,

it causes them to know better than all great men how to prove there is no hell—no future punishment.’ In another place, he represents the state of society, if all were drunkards, as follows: ‘The retailer would be administering out from the pulpit, death—death temporal—death *eternal!!*’ ‘Intemperance is the ghost of *millions now in hell!!*’ ‘Traffic in hell-fire.’”

These unchristian attacks were then common, every day occurrences, in that section of country, and our ardent young friend had to bear them as well as he could. They seemed, doubtless, to strengthen and refine him, as the gold is purified by the fire. They served to convince him more and more of the importance of a great theological change. A short time before he left the institution, he completed a careful examination of the learned Bishop Newton’s critical work on the prophecies. The subjoined extract will show with what faithfulness he had studied it.

“To-day I finished reading ‘Bishop Newton’s dissertations on the prophecies.’ It is an able work and has strengthened my faith much, especially in relation to the older prophecies, as Nineveh, Babylon, Tyre, Egypt, etc., and the four kingdoms, Babylonian, Persian, Macedonian, and Roman. As to papal Rome, I am not so well satisfied, especially on some parts of it. I shall now proceed to give a skeleton of his exposition of St. John’s Revelation, briefly as possible; also Matt. xxiv., and some other expressions of his.

“Dan. viii. 9, 12. ‘Host of heaven,’ and ‘stars’; Jewish state, and priests and Levites in Scripture. ‘Take away daily sacrifice’; at destruction of Jerusalem. Matt. xxiv.; Luke xxiii. 28–30, ‘Rocks fall on us’; at destruction of Jerusalem, figurative. Matt. xxiv. 27. ‘As lightning, so the Son of Man cometh’; i. e., Roman army, his instruments. Matt. xxiv. 29. ‘Sun be darkened, stars fall.’ Great revolutions in states. Proof; examples in

Isa. xiii. 9, 10, Ez. xxxii. 7, 8, Dan. viii. 10, Joel ii. 30, 31,—verse 30: ‘All the tribes of earth mourn,’ i. e., Jewish tribes. ‘Come in clouds’ signifies a manifestation of power merely, as in ancient prophets. Verse 31. ‘Send his angels’; ministers. Luke xiii. 28. ‘Come from the east and the west to the kingdom of God,’ i. e., Gospel kingdom. ‘*Stars, sun and moon*’, are hieroglyphics for empires, therefore properly used in prophecy. xxiv. 35: ‘Heaven and earth pass away,’ i. e., it is easier; a strong positive expression with a comparative meaning. ‘*End of world*’; end of age. Thus all of Matt. xxiv. is referred primarily to the destruction of Jerusalem, but *may* have a distant reference to day of a judgment.

“Rev. i. 7: ‘Cometh with clouds’; to prove that Rev. was written before the destruction of Jerusalem. ‘Come quickly’ also. vi. 8: ‘Hell’; grave. vi. 12–14. ‘*Sun black, moon blood, stars fall*, heavens depart as a *scroll*’; at the time of Constantine, establishment of Christianity, great changes on earth. Proof; examples in Isa. xiii. 10, xxxiv. 4, Jer. iv. 23, 24, Ez. xxxii. 7, Joel ii. 10, 31, Matt. xxiv. 29. ‘*Rocks fall on us*’; expressive of terror and consternation. See Isa. ii. 19, Hos. x. 8, Luke xxiii. 30. viii. 1: ‘Silence in heaven’; peace on earth in church, times of Constantine. viii. 7: ‘First angel’; Huns and Goths invade Rome. Verse 8: ‘Second angel’; Attila and Huns. Verse 10: ‘Third angel’; Vandals. Verse 12: ‘Fourth angel’; Heruli destroy Rome. Rev. viii. 12: ‘Sun, moon, and stars’; government of Rome. ix. 1: ‘Star fell’; Mohammed. ‘Locusts’; Arabs and Saracens. x. 6: ‘*Time shall be no longer*’; i. e., the time shall not be *yet*, i. e., of the seventh wo. xi. i. ‘Measure city’; church of Christ at reformation. Verse 7: ‘Beast from the pit’; power of Rome: ‘witnesses’; preachers of truth: ‘ascend to heaven’; brought back to pristine glory. Verse 15, refers to day of judgment, etc., close of the prophe-

cies to resurrection day. Chapter xii. commences the same again. 'Woman'; church: 'in travail'; until Constantine became a convert, after 280 years. Verse 3: 'Red dragon'; symbol of devil, they are Roman kings, as kings of Egypt. Ps. lxxiv. 13, Is. li. 9, Ez. xxix. 3. Verse 4: 'Third of stars'; one third of the kingdoms of the earth. Verse 5: 'Man child'; Constantine: 'caught up to heaven'; ascended the throne. Verse 7: 'War in heaven'; on earth between heathens and Christians. 'Michael'; defenders of Christianity. 'Devils'; heathen. xiii. 1: 'Beast'; papal Rome. 'Out of sea'; pit, abyss. xiv. 2. 'In heaven'; in church. Verse 6: 'Angel'; Christian writers in eighth and ninth century. Verse 8: 'Second angel'; Valds. Verse 9: 'Third angel'; Luther. 'Fire and brimstone'; in eternity. xvii. 8: 'Perdition'; destroyed so as not to rise again. xix. 3: 'Smoke rise up forever'; like Sodom, not in eternity, as Isa. xxxiv. 9, 10. Verse 20: 'Lake of fire'; total destruction of popery, its overthrow. xx. 2: 'Satan bound'; restrained. 'Dead raised'; literally. 'Second death'; in world to come. Verse 14: 'Lake of fire'; in world to come. 'Hell'; grave. 'Second death'; is changing temporal to eternal death. xxi. 1: 'New heaven'; literal, at resurrection. I am able to make no remarks of consequence on this. He seems in some places, however, to refer Christ's coming to the destruction of Jerusalem, and then to the judgment. Sometimes also 'the lake of fire' is a figure, and then literal; so with 'pit.' Taking his book as a whole I have gained much light."

About the middle of August, the term of the Seminary closed, and he left Newbury, never more to return as a student. In his record of this period, he names the studies he had pursued, the progress he had made, and his hopes for the future.

It is proper to observe here that he had, previously to

leaving the Seminary, made arrangements to visit the South, with a view of teaching for a season, while further prosecuting his studies preparatory for the ministry of reconciliation.

He had been engaged for some months in writing sermons, although up to the time he left the Institution he had never attempted to preach, or 'improve,' in public, as he called it. On Sabbath evening, Aug. 20, at the request of Br. Sanford, the pastor, he delivered his first discourse in the Universalist church in Bath, New Hampshire. He spoke from Rom. xii. 1. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

The few remaining days he was permitted to tarry at home with his friends, before starting on his contemplated journey, were occupied partly in reading an interesting and valuable work on the "COMING OF CHRIST," by the Rev. Warren Skinner, of Vermont; and the learned works of Rev. Walter Balfour. He gives the substance of many valuable criticisms, but I have not room to insert them here. These records serve to show us with what peculiar attention and thoroughness he read the productions of learned men.

Having learned that he had preached in a neighboring church, his associates and friends urged him to appoint a meeting in his native town before he left. This request was very trying to his feelings. He had never conducted an entire service alone; and to speak in the presence of his old acquaintances, was a great cross. And yet he felt that it was a duty to raise his voice publicly in defence of what he sincerely believed to be the gospel of a risen Redeemer, before his departure. Influenced by this consideration, he permitted notice to be given that he would speak to the people on the next Sunday. His

mother objected, although she had early given him up to the work of the ministry; fearing that he would not succeed in his attempt. He replied that he must make a beginning—he must pass the ordeal, and if the first attempt proved a failure it would be nothing unusual.

The quiet Sabbath morning arrived; the anxious mother repaired to the old church that had long been occupied for the dissemination of “another Gospel.” She watched, as only an anxious mother can, the progress of the service, which, to her surprise and deep gratitude, was conducted decently and in order. This was the second Universalist preacher that the parents had been permitted to hear.

The morning of his departure had now come. His mother felt solicitous to ask him one question. She said, “Merrill, have you no doubts, no fears, as to the truth of the doctrine you promulgate?” His earnest and emphatic reply was: “not the least, mother—I have not the *shadow* of a doubt but that it is the truth of the Bible, and” continued he, “it is my greatest anxiety, and my highest ambition to do all in my power to assist in the removal of the thick veil of ignorance resting on the minds of the people.”

Sept. 11, 1837, he makes his last record in beloved New England. “Farewell! home of my childhood, I may never see thee again, yet that is my desire. May our kind Father in heaven, in his good providence, conduct me safe to my place of destination, prosper me in all my undertakings, and return me safely to my home and friends, laden with the riches of wisdom and experience, and qualified to instruct in the things of the kingdom of God.”

His parents freely gave their consent that he should go West, hoping that it would be better for him and them. In a letter to the writer, his mother says, “I had no fears as to his future course of conduct—his moral character was so well established, and virtuous principles reigned

triumphant." An account of his journey and affairs for a season, may be learned by the following quotation.

SPRINGFIELD, Clark Co. Ohio, Aug. 2, 1838.

"It is now almost a year since I have made any entry in this book. This is owing, mostly, to want of opportunity and disposition to do it. But I shall now resume the keeping of a journal of passing events and thoughts. And first, then, a brief account of my journey to this place. It will be seen that I started from Littleton, Sept. 12, 1837, for Mississippi. Thither I designed to go. But the following narrative will show the reasons why I was diverted from that course, and to this State, (Ohio.)

"At Methuen, Mass., I expected to find a companion in Br. H. Jewell, who would accompany me to Miss. But when the time came he could not go. I was strongly urged to remain in Mass., but no; my mind was bent for the South, and to the South I must go. I also expected to meet Mr. A. Nelson in Philadelphia, who was also going South; but in this also I was disappointed. He took another course. * * *

"Sept. 26. Arrived in Pittsburgh, and called on Br. S. A. Davis. In view of not having my expected company, with the representation of slavery and society in the South, with the climate, I was induced to turn into this State. It has since appeared to me that it was a special act of Providence that I was not suffered to go to Mississippi.

"I went with Br. Davis to the Association at Akron and Middlebury, and the Convention at Fredericktown; but found no place to locate myself to advantage as a teacher. By the way, Br. Davis rather turned my intention in regard to preaching; as I had not intended to preach any for two or three years. I was induced by him, however, to commence preaching immediately, as I had opportunity, which might benefit others some, and myself considera-

bly, by preparing my mind for the regular labors of a preacher, by 'exercising my gift' in that way.

"As it is likely enough that I may not live long, owing to the feebleness of my condition, I feel disposed to do what I can towards promulgating the 'glorious Gospel,' before I pass 'hence to be here no more.' Hence, I have preached, (that is, in my own poor way,) about thirty times since I came into the State, to wit: in Ohio City, Middlebury, Fredericktown, Springfield, Clarksburg, Lisbon, Harmony, and Dayton.

"I intend to pursue this course hereafter, as I have opportunity, and can prepare myself, besides my other labors as teacher. * * *

"Oct. 20, 1837. Arrived in Springfield. This is quite a large, handsome, well-built, well laid out, thriving town of about 4,000 inhabitants, being shire town of Clark Co., containing Court-House, Academy, and five or six churches. I think I enjoy good health here, except it be in the winter, when I had a cough, owing to the sudden changes and dampness of the atmosphere. The summer agrees well with me as yet.

"Dec. 4. I commenced teaching a district school for six months at \$40 dollars per month. That engagement closed May 28th, 1838. I had a good, pleasant school. This Summer I am teaching a private school, having about 30 scholars, at three and four dollars per term of 12 weeks. I expect a permanent situation here this fall.

Feb. 18, 1838. I joined the Universalist church in this town. God grant that I may at all times feel and realize the responsibility which rests upon me, not only as a professor of the Christian religion; but as a public defender of it, to walk in all things, and at all times, according to the Gospel I profess. May I never yield to temptation, and ever refrain from 'all appearance of evil,' even, and keep myself in the fear and love of God. Amen."

Sunday Aug. 26, preached in Springfield. Of his health and the subject of his discourse he says:—

“To-day I have attempted to preach once in the church in this place. As I have a bad cold it is with difficulty that I speak. My subject was the ‘glorious Gospel of the blessed God.’ It was the fourth in the series of discourses on this subject. The principal point to which I directed attention was the grace of God as bringing salvation to all men. It was a glorious subject, and it was out of my power to do it justice. Oh! for the wisdom from above!”

The Central Association, which held its annual meeting in Worthington, Sept. 1st and 2nd, 1838, gave him a letter of fellowship. Of that occasion he says:—

“Last Sunday I was at Worthington, where the Central Association held its session. I there received from that body a letter of fellowship as a ‘preacher of the Gospel of God our Savior.’ Although I am in reality no more a preacher than before, yet I am so in the eyes of the world. Hence it becomes me more especially to walk as a Christian minister should walk; because if I should stumble and fall now, it would affect the cause more than when I had not received a formal fellowship. Oh! may a proper sense of this responsibility at all times rest upon me, that I may not wound the cause or religion of Christ. May the grace of God enable me to perform all my duties faithfully.

“At the Association were the following preachers:—Brs. L. L. Sadler, W. Y. Emmet, S. W. H. Jolly, A. A. Davis, T. Strong, D. R. Biddlecom, C. Rogers, and Geo. Rogers. We had a good time; large congregations, and strict attention, with a devotional appearance on the part of the hearers.”

FIRST VISIT TO CINCINNATI.

Having been confined in the school room for a long

time, he felt a desire to visit the Southern section of the State, and form a more extended acquaintance with the brotherhood. Accordingly, after having sent on his appointments, he started Oct 17. He was absent almost four weeks. This journey improved his declining health and invigorated his mind. Of his labors and the pleasure he enjoyed while on this tour, he says:—

“On Friday, Oct, 17, I started on a short tour to the S. E. part of the State. I returned on Tuesday Nov. 13, with my health improved. During my absence I preached 20 discourses, in the following places: Palmyra, (Mason,) Mt. Pleasant, Springboro’, Franklin, Miamisburg, Centreville, Ridgeville, Goshen, Cincinnati, Montgomery, and Waynesville. In Cincinnati I had the largest congregations I ever addressed. In the evening there were probably not far from 600 present.

“Another thing to be noted is, during this tour I commenced extempore speaking. Finding it difficult to use notes in many places where I was obliged to speak, and some prejudice existing against the use of notes, I took the opportunity to accustom myself somewhat to dispense with them. I succeeded better than I anticipated; however, I took subjects with which I was familiar, or had written upon.

“I am now once more settled down in Springfield, for three months at least. Last Monday I commenced school again. Few scholars. All the influence of the pious (self styled) is against me; and the report was that I was not to return. I hope by spring, if I live, to be able to quit teaching and to devote myself wholly to the ministry. O! that I were free from all pecuniary obligations at home; that then I might devote my whole time to the study of the Scripture, and the proclamation of the truths of the ‘glorious Gospel.’ May the Lord keep me, so that I may yet do some good in my Master’s vineyard. May

I take such a course as to maintain strength of body, and may HE impart that wisdom which is profitable to direct."

Thus, it will be seen that nothing but imperative duty, and filial obligations to aid his parents, who had kindly consented that he should devote his life to the work of the ministry, retained him in the school room. He was by no means at home here,—and he could only be reconciled to it on condition that it was to last but for a few months. He felt that he could do more, and ought to do more, for the cause of his Master and the world. By the strictest economy he was enabled, during the year he taught in Springfield, to send \$200 to his parents to aid in the education and support of his younger brothers and sisters.

To his unspeakable joy, the period so long anticipated and so much desired, soon arrived. In the spring of 1839, the way seemed to be opened that he might devote himself wholly to the ministry. Rev. Mr. West, the pastor of the first Universalist church in Cincinnati, desiring to visit England, Br. Pingree was engaged to supply the desk during his absence.

At this time his services were also secured as a regular contributor to the columns of the "Star in the West," with whose readers he kept up an uninterrupted intercourse until the time of his death. Of his numerous and indefatigable efforts to instruct, improve and gratify the readers of that popular and widely extended journal, I need not speak; his efforts speak for themselves.

His labors as a preacher were well received by the Society in Cincinnati, and the more observing brethren and friends thought they saw in him the evidences of great usefulness. When he came to the city to reside, his health was delicate; but by a strict course of regimen, he soon improved in body and mind, and felt greatly encouraged to hope that he might still be spared for many years

to sound the Gospel trumpet. But whatever might be the will of Providence in regard to this matter, he hoped to be prepared always to abide cheerfully its wise decisions.

We here approach an important, and to him, an interesting period in his brief but brilliant career. To a conscientious and sensitive young man, who feels it to be his duty to devote "his life, his power and his all," to the Christian ministry, the rite of consecration and solemn ordination is one of peculiar interest;—it leaves impressions that time and change have no power to efface. Our brother realized the important step he was taking, and the arduous and very difficult duties of the preacher of the Gospel. The services of his ordination took place in the first church in this city, Tuesday evening, October 9th, 1839. Br. George Messenger delivered the sermon; Brs. Gurley, Rogers, West and M'Cune assisted in the exercises, which were largely attended, appropriate and inspiring.

The note our brother made referring to this event, breathes the same prayerful and confiding spirit that characterized his writings when speaking of himself. He earnestly beseeches God to aid him, and especially to save him from bringing a reproach on the ministry of Christ. How appropriate was such a prayer on the occasion. It is to be feared that young men do not always reflect sufficiently upon what they are doing, when they are seeking Christian fellowship and the rite of ordination. God help us all who profess to be the heralds of glad tidings, to show by our *words* and *deeds* that we are not only born of the spirit, but that we have been *with* the Master and learned of him. The husbandman should first be a partaker of the fruits.

Thus we find, that the subject of this memoir preached his first sermon in 1837—received letters of fellowship

in 1838—and the rite of ordination in 1839, when twenty-two years of age.

Having accepted an invitation to take the pastoral charge of the Universalist Society in Montgomery, Ohio, he removed to that place in March, 1840. His health being unusually good at the time, he was encouraged to hope that his removal might be attended with happy results to the infant cause in that place. He speaks in his journal encouragingly of the friends of the cause and of the general signs of prosperity.

In the summer of 1840 he made a visit to his relatives in New Hampshire. This was his first visit after he came West, to the scenes and endearments of his youth. But the joy of meeting was greatly lessened by the pain of parting. Blessed be God, there is a good time coming when the parting sigh shall never be heard, and where the tear of anguish shall never be shed.

“Then parents and children there will meet—
Will meet to part no more—
O that will be joyful.”

MARRIAGE.

On the 12th of October, 1840, he was united in marriage with Miss MARY ANN, eldest daughter of Mr. Samuel Halley, of Cincinnati, with every prospect of a long and happy matrimonial life. But, alas, providence had otherwise ordered it. On the 11th of December, two months from the day of his marriage, the cup of earthly bliss was dashed to the ground, and our brother left desolate, to mourn the loss of one whom he had so recently chosen to share with him the joys and sorrows of life. He now realized more than ever the fluctuating nature of all earthly things, and the unspeakable importance of confidence in the mercy of Him who sanctifies our sorrows and pities us in our weaknesses. But in this, the most trying moment of his life, he drew consolation from the

assurances of Holy Writ, that we have a home in heaven where parting is unknown.

With a higher sense of his dependence, he flies to his Master, and with renewed purposes and a more lively trust, asks God to aid him in the discharge of his duties as a humble minister of the word of life. O, reader, how dreary, how inconsolable would have been our departed brother's condition at that dark period, had he been destitute of the light which Christianity is calculated to shed on the tomb. In reference to her sudden and painful death, he could say in the confiding words of God's ancient servant: "The Lord gave, and he hath taken away; and blessed be the name of the Lord."

Friend after friend departs;
Who has not lost a friend?
We find no union here of heart,
That finds not here an end.
Were this frail world our only rest,
Living or dying, none were blest.

There is a world above,
Where parting is unknown,—
A *whole eternity* of love
And blessedness alone;
And faith beholds the dying here
Transplanted to that happier sphere.

Thus, star by star declines,
Till all are passed away;
As morning high and higher shines,
To pure and perfect day.
Nor sink those stars in empty night—
They hide themselves in heaven's own light."

In the Spring of 1843, we find him located in Louisville, Kentucky, as pastor of the Universalist Society in that city. And under date of April 7, 1843, he gives an ac-

count of his labors and travels for two or three years preceding:—

“In July, of 1841, my father died, leaving my mother a widow, with seven children. His disease was consumption, which is a hereditary complaint in his family—most of them having died with it—two sisters, and four nephews and neices.

“During the last two years, I have traveled a great deal, and preached almost incessantly; having visited, in that time, St. Louis, Mo., Louisville two or three times, preached considerably in the towns on the river, below Cincinnati, as Rising Sun, Patriot, and Madison, Ia., and Warsaw, Ky.; and made two or three trips to the central and northern parts of Ohio. In October, November, and December of last year, 1842, I passed through nearly half the counties in Ohio, rode about 1100 miles, and preached sixty-four times.

“Besides this, I supplied the desk in Montgomery one half the time, while I continued to reside there, and all the time for the second Society in Cincinnati, worshipping in Murray Hall;—for a large portion of the time, in person.

“In Sept. 1841, I removed to Cincinnati again. In Feb. 1842, the Second Universalist Society was formed in Cincinnati, and a hall rented on Vine st., for a place of worship—called MURRAY HALL. On account of the erection of a new Church, on Walnut st., by the First Society, and on account of the continued reverses in money matters, it was found impossible to sustain the new Society, and, at the close of the year, Feb. 1843, services were suspended, until a more favorable period.

“During this period, I have had several public oral discussions with different individuals, on the subject of Universalism and Partialism. One in Montgomery, Ohio, of five days, with Rev. J. B. Walker, Presbyterian; one in Bethel, O., of four days, with Mr. David Fisher, Metho-

dist; one in Rising Sun, Ia., of five days, with Rev. B. U. Watkins, Campbellite or 'Disciple'; one in Warsaw, Ky., of two days, with Rev. N. Short, Campbellite; one in Madison, Ia., of seven days and a half, with Rev. John O'Kane, Campbellite; making in all, about 24 days of discussion.

"Of the merits of them, it becomes not me, of course, to speak;—I may say, however, that I was perfectly satisfied with the results of them all; and so were the friends generally, I think.

"In March, 1843, having received an invitation to settle with the Universalist Society in Louisville, Kentucky, I concluded to accept—at a salary of \$500 for the first year. I therefore removed to this city, and commenced my labors on the 4th Sunday in March.

"The Society here is not large, or wealthy—numbering only about one hundred members. We own and now occupy a small Meeting-House, on Chapel st., below 10th, which will accommodate only about 200 or 250 people. We are at present making strenuous efforts to purchase or build a house of worship. This will probably be accomplished. If *not*, I am under no obligations to remain here; for without a larger house but little can be done,—*with* one, we confidently expect that much will be done; for this is a good field of labor, as many seem to be ready to learn our sentiments and receive them.

"I did not like to leave Ohio; for I esteem it a glorious State, not only in natural resources and the enterprise of the people, but for the progress of Universalism. And, Providence permitting, life continuing, I still intend to return to that State, in a year or two—for I desire to spend my days in Cincinnati, the 'Queen City' of the West; but, for the present, I think I can do more for Universalism here, than any where else. May the Lord prosper my efforts.

“ On looking over my memorandum of sermons, etc., I find that to the close of the year 1842, I have preached in one hundred and forty-six different places, one hundred and sixteen of them in the State of Ohio alone, and to the amount of seven hundred and forty-three sermons. About seven hundred of these were preached in the course of three years and nine months—*averaging* more than two sermons in three days, during that time. So far, the greatest portion of my labor has been performed in Cincinnati, Montgomery, Mason, and Edwardsville,—the rest in traveling.

“ At the present time, my health is better than ever before, and has been better for the last year. I am now apparently free from all remains of Dyspepsia and Bronchitis, with both of which I was afflicted for two or three years. Soon after my return from my trip to Northern Ohio, that is, in Jan. 1843, I weighed nearly one hundred and forty pounds, being seven or eight pounds more than I ever weighed before. I am now free, and have been for a year, from all pains in my throat, side, stomach, etc.

“ In the Spring of '42, I threw off my neck stock, and have kept the upper part of my neck bare, ever since. I think this has been one means of improving the condition of my throat and vocal organs; for I now have a very strong and loud voice; whereas it was formerly weak and feeble; nor have I had any cold or cough, during that time.”

Our brother was accustomed to notice in an appropriate manner, and especially by writing to his family connections, the anniversary of his birth. In a letter to his mother, bearing date May, 1840, commemorating this event, he alludes to the dangerous illness of his father, and in a most affectionate manner refers to the pecuniary condition of the family in case his father should be taken away. Being the first born—as a dutiful son he regarded

it not only a pleasure but his duty, to see to it that the home of his youth was cared for. He felt how much he was indebted to his honored parents, who had struggled hard to raise him to manhood, and who had kindly permitted him to devote that time to study which properly belonged to them.

He was unwilling that his mother should have the oppressive sense of want, in addition to the loss of her husband. His first suggestion was that in the event of his father's death, she had better come West, assuring her that so long as he was able to labor, she should be made comfortable.

But the second thought suggested to his reflective mind, was his own frailty of constitution, and if he should be suddenly stricken down—an event which was at no time unlooked for by him—then she would be in a far distant land—unprotected, among strangers. His final conclusion, therefore, was for her to remain with her friends and acquaintances, in New England, and he would continue to render her all the aid in his power.

I mention this fact to show his filial attachments; and also for the purpose of presenting his conduct, in this respect, to all young men, as affording an example worthy of imitation. No interest or pleasure of life was permitted to interfere with the duty he owed to those who had watched over him in the morning of life. Care for, and obedience to parents, were ONCE regarded among the most important virtues of life. But it is to be feared that the present method, or want of method, in the education of children, is better fitted to produce almost anything else than filial respect and tenderness.

Let all who are parents and guardians ascertain what is to be done in season, if they wish for the sympathy of the young in the decline and changes of life. And let all young men remember, that neither the *fashions* nor the

attractions of life can exempt them from a faithful performance of their duties to their parents, brothers, sisters and relatives. Those only can prosper substantially in the world who heed the injunction of Holy Writ, touching this subject: "*Honor thy father, and thy mother.*" If our departed brother had been distinguished by no other virtue, his unceasing care for his parental home would entitle him to the love and respect of all.

HIS FATHER'S DEATH.

This took place in 1841. In a letter to his bereaved mother, in reply to the one that conveyed to him the intelligence of his father's decease, he thus wrote:—

"He is now out of all his troubles, and we ought not to mourn that he is at rest. To you and the little children his loss will be felt most keenly. On my own account and on his, I would not wish him back again unless in better circumstances. Suffering may come to you on account of his loss, and will, but I trust not from poverty or want. Now I pray you, dear mother, try to be resigned as far as possible, to the great loss you have sustained. Excessive grief will do no good, but much harm. To better enable yourself to do this you should keep in mind how much suffering of mind he endured, while living, and that he is now delivered from it all. This life is a journey, we are all travelers, as our fathers were. Our home is in eternity, whither we are all hastening. We will all dwell together there, and forever! Glorious hope! Should you need aid at any time, let me know it, and freely I will assist you all I can, even if I suffer for it myself. Never forget your power to command my assistance.

Affectionately your son, E. M. P."

DEATH OF A SISTER.

Sentiments of a similar character are found in a letter referring to the death of a sister:—

My Dear Mother,—Your letter containing the very

painful tidings of the unexpected death of my sister, was received a few days ago. I can hardly realize that she is no more. Being away from home, and having been away so much continually for ten or twelve years, I cannot appreciate the loss of one from the family at home, as those do who live there, and see each other every day.

I do not wonder that you, especially, feel yourself peculiarly afflicted; and yet you know yourself that it is useless to murmur. Whether it is *right*, or *not*, it is all beyond our control. Whether a good God rules, and will overrule all things for our ultimate good—as I most firmly believe; or whether there is *no* God, and chance rules, *death will come upon us*, and it will *always* come when we don't want to see it. We are *never* pleased to see our friends die; and they *must* die. *We* may think they suffer death under peculiarly painful circumstances. Perhaps they do; yet we know not. We can not say that each one's death comes not just at the best and most fitting time. What can we do, then, but seek to be resigned to the Divine will—and trust in God's wisdom, power, and benevolence to bring about the greatest good of all his children, even out of their greatest sufferings? Your affectionate son.

MERRILL.

Christian reader, nothing but a lively and deeply seated faith in God and in his promises, can impart such resignation and composure to the mind. What a dark, dreary world this would be without the blessed and ever restraining light of Christianity. It is the invaluable privilege to sing glory to God! "Thou art worthy, O Lord, to receive glory and honor, for thou hast created all things."

ANNIVERSARY LETTERS.

I have already remarked that our brother had made it a rule for several years to make a note in his diary and to write to his mother on his birth day. The substance of

some of these letters it is thought best to insert here. On the day he was twenty-five he wrote to his mother:—

ST. LOUIS, May 9, 1842.

My Mother,—You see by the date of this, that I am still farther away from the paternal roof; and also, that this is the anniversary of the day on which your first born was brought into this breathing, moving world of joys and sufferings. How short does the time seem! and yet 25 years have passed away since that eventful day. Twenty-five years! and how many changes have passed over you and me—all of us! My father has become the food of corruption and worms, and you a widow, while I am some 2000 or 3000 miles away from the place where I first saw the light,—and a widower! Surely, none of these things could have been imagined, ten years ago. But so it is; and all for the fulfilment of the destiny marked out for us,—in the divine purpose.

Last Monday evening I left Cincinnati, and after a pleasant trip of four days, arrived in this western city, safe and sound; and found Br. Gaylord, and other friends ready to greet me, and that most cordially and joyfully. Br. Gaylord, a young man of 18 years of age, was with me at Montgomery for several months; but has been preaching here some six months, with great success. He is one of the brightest geniuses in our ministry. The Universalists here, making a large congregation of respectable, intelligent people—many of them from the East—occupy a large, splendid hall, at present; but in a year or two will probably build a church. They have as good a congregation, probably, as is in the city, except the Catholics.

St. Louis is to be a great city,—the largest in the West,—is to be the center of Universalism in the West—West of Cincinnati; and perhaps in a few years the capitol of the nation. It already numbers about 30,000 people, and

probably does more business than Cincinnati and Louisville together; is a healthy city, and Universalism has an uncommon good beginning here; and I think now that I shall *probably remove here*. But of this, more hereafter.

I preached here yesterday, to good congregations, and as near as I can learn, to very good acceptance.

I have found here two of my old Newbury school mates; neither of whom did I expect to see here. The rencontre was very pleasant on all hands. By the way, there are more Yankees here, probably, than in Cincinnati; and on that account, I think the society more according to my taste; although it is well enough in Ohio.

* * * * * Yours, as ever. E. M. P.

Again, on the twenty-ninth anniversary, he says, in a letter dated

LOUISVILLE, May 9th, 1846.

My Dear Mother,—As you see by the date of this, I am 29 years old *to-day*; and have been in the West some eight years and six months. How swiftly time flies past us!—and how we speed onward, leaving scenes behind us never more to be witnessed! How short a period ago does it seem, since I was at Springfield, Ohio—at Newbury Seminary—at Methuen—at Littleton, a boy, in my father's saw mill—in his store—climbing over the uncovered chamber floor joists in the old house, adjoining grandfather's house in Littleton, some 25 or 26 years ago! Every thing passes through my mind, as if all was embraced within a year. And how soon shall we leave *all* earthly scenes to enter upon the untried scenes of eternity! How *soon* past, *when* past!

And what changes in our family, within that period!—how sad some of them!—and yet not *all* sad. I need not speak of them in detail. *You*, my mother, have endured the most suffering; while perhaps *my* circumstances have been the best. The usual amount of earthly happi-

ness has been allotted to me—perhaps more. With a profession I love, the unlooked for success in it, with happy domestic associations, and good health, I have had little occasion to complain of this life, on my own account. Most of my unhappiness has arisen from sympathy in the sufferings of others, bound to me by ties of blood and affection;—I mean my mother and sisters. I refer not to the dead;—for they are better off than we;—but to the living, bereaved and mourning.

But the FUTURE—what shall the future in this life bring to us?—what of enjoyment, or of misery? God only knows! We may both *fear* and *hope*; but it is always best to HOPE as much as possible. At least, we should not *borrow* trouble from the future—suffer it *before* it comes, and *when* it comes too, even if it *does* come;—but it may *not* come. “Sufficient for the day is the evil thereof;” without enduring, by anticipation, the evil that belongs to another day; or by *memory*, the evil of days *past*.

Of one thing we may feel confident—that the *future*, belonging to another life, is a matter of HOPE, and brightest anticipations. *No evil* shall afflict us *there*. No sickness, no death, no bereavement *there*! How calmly and firmly, then, should we endure the evils of this life, in prospect of the immortal and unmixed blessedness of the life to come!! Your son,

MERRILL.

When thirty years of age, being in Memphis, Tenn., to hold a discussion on the subject of Universalism, he would not allow the opportunity to pass without writing to his affectionate parent.

MEMPHIS, Tenn., May 9, 1847.

My Dear Mother,—It is now ten o'clock Sunday night, and I have just come in from preaching; but as it is the anniversary of my *birth day*, I can not let the occasion pass without writing you at least a short letter, according to my usual custom.

May 9, 1847—that ceases the 30th year of my life, and begins the 31st. At this point, more than at any former period, I realize something of the passing away of years. Thirty years gone. And yet, I don't *feel* older than I did ten years ago. But what changes have occurred in those ten brief years! Ten years. In that time a wife, father, and sister, and aunt, and cousins and uncle gone to the other world; and now in possession of another wife, and a child—all in those swiftly passing ten years!

Ten years ago, I was a student at Newbury Seminary. Since then, how many vicissitudes in my life—what labors performed—my sphere of action, how far distant from my native home! In that time, I have preached very extensively—have been in nearly all the States in the Union—have contributed largely to a religious periodical—have held a dozen or more public discussions with some of the principal ministers of the orthodox churches in the West. My good mother will forgive this apparent egotism.

You will see from the date of this, and also from the “Star”, probably, that I am away from home, for the purpose of holding another debate. I heard my opponent, Rev. Mr. Blackwell, preach this morning. I judge him to be a far inferior man to several that I have met before; and have no doubt of the favorable result of the debate, which commences to-morrow, and lasts four or five days.

You have no doubt seen by the “Star”, that my health was not good this last winter. By previous Homœopathic treatment, and since my trip to New Orleans, I seem to have entirely recovered. I have had no cough for several weeks; and feel entirely well. I hope by a free and continual use of cold water, and more out-door exercise, to keep clear of any cough hereafter—for some time at least. Adieu for the present.

MERRILL.

HIS SICKNESS AND DEATH.

Br. Pingree had been afflicted with a cough and a strong

consumptive tendency for several years. He was fully aware of these symptoms, and often spoke of the probability that he should be called away early in life. He seemed, by his active and zealous labors in the cause of his master, like one who had a "great work" to do in a short space. With him, time was money—more, it was wisdom, knowledge. He fully appreciated the sacred injunction, "Whatsoever thy hand findeth to do, that do with all thy might." He wrote, preached, defended the faith, and studied with a fervor and intrepidity that knew no abatement, and that could be overcome by no discouragement. He was accustomed to write much and to preach with great animation and energy.

His friends often expressed to him their fears that he could not endure many years, if he persevered in such a course. His usual reply was, that he must preach with earnestness and fervor or not attempt to speak in public; saying that he was not too good to wear out in the advancement of a truth for which his risen Master laid down his life. He had no sympathy for indifference in matters of religion.

In the winter of 1847 he suffered much with a distressing cough. In March, by the advice of friends, and the indulgence of his Society, he made a visit to New Orleans, and returned considerably invigorated and improved in health. During the summer and fall of this year, he traveled and preached considerably in Kentucky and Ohio. The winter months he spent in preaching to his own people in Louisville. At the approach of spring, he felt anxious to be out again that he might invigorate and improve his already exhausted system. Having received several pressing invitations to visit Fayetteville, Tenn., he embraced this opportunity to do so.

The following is a letter written, as will be seen, on the

22

73

journey to that place, and addressed to the editor of the "Star in the West."

STEAMBOAT "GEN. LAFAYETTE," OHIO RIVER,
Thursday, March 30, 1848.

Br. Editor,—Having been shut up in the city during winter, and without much exercise, except the very dull and almost useless one of walking the streets, I judged it advisable to accept a reiterated invitation from the Odd Fellows' Lodge in Fayetteville, Tenn., to make an address at an anniversary celebration and procession there on the 6th of April. I am now on my way thither; and hope to find the trip a pleasant one, and beneficial to my health, now not in the best state.

Instead of taking the regular packet to Nashville, I embraced the opportunity of going to Smithland, mouth of Cumberland river, on a Louisville and New Orleans packet. As you see by the date of this, I am on the beautiful new boat, *Gen. Lafayette*, commanded by Capt. MONTGOMERY, who, with his brother who commands the *Pike*, one of the Cincinnati and Louisville morning mail boats, is said to be one of the most careful and skilful steamboat Captains on the river. The *Lafayette* is one of the finest class boats on the Ohio or Mississippi river; and, what makes one feel safer in traveling on her, she is owned in part or wholly by the Captain. It is a curious fact that the officers of steamboats are generally much less careful when *only* human life is in danger, whether their own or others', than when they own the property! Consequently, I always prefer, if possible, to travel on a boat owned by the engineer or captain. The head-clerk is my friend J. M. Martin; and a more attentive and accommodating clerk can not be found on the river. Some of my female friends, with the wife of the clerk, took a trip to New Orleans, this winter, on the "Gen. Lafayette",

and returned full of praises of the boat and of the watchful care and attentions of the officers.

Traveling by steamboat, as otherwise, illustrates the importance and necessity of FAITH. Indeed, it is essential to living at all. Certain self-styled "philosophers" are in the habit of ridiculing *faith*, and most foolishly assure us they will believe nothing except what they perceive by their senses. Then, if consistent or sincere, they will never travel on a steamboat, nor in any other way. For do we not have faith in every body that built the boat, and in every body on board of her? Must we not have *faith* in the man who put the planks of the hull together, in the man who caulked the bottom, in the workmen who made the engines and all the machinery, from the boilers to the paddles of the wheels, in the captain, pilot, engineers, and firemen, and even in the cooks and cabin-boys? Who would ever trust himself aboard a steamboat if he had not full faith in all these? Never one?

It is useless for "philosophers" to talk about *experience* here; for, the first time a man travels on a boat, he has no experience; and he probably never travels on a boat, the same or another, where, the second and every subsequent time, there are not some new persons or circumstances concerning which he has had no experience. No, —we believe a thousand things that we do not and can not see or know.

True, our confidence is often misplaced, we often believe lies, and are as often deceived. Sometimes the boat sinks, from some defect in the hull; sometimes an unskillful or careless pilot wrecks the boat on shoals, rocks, or snags; sometimes, from the fool-hardiness or vanity of the captain, from the unskillfulness or recklessness of the engineer, from the bad quality of the iron the boilers or other machinery, or from some other of many causes, there is an explosion; sometimes poisonous or deleterious ingredi-

ents in the food are taken by the passengers:—and so in these and in many other ways, lives are lost and property destroyed. Still, we must and do have *faith* in steam boats and steamboat men,—indeed we can do nothing; without faith, either abroad or at home.

If the “philosophers” say we trust to *other* men’s experience, and thus seek to avoid the necessity of believing, we answer, What do we know of the experience of others? If we trust to that, it is because we believe their word, because we have *faith in their testimony*; and faith in *testimony* is just what these silly “philosophers” most ridicule. Alas! for the world, if there were no faith!

While, therefore, we have faith in man, how much more proper for us to have faith in man’s creator and ruler! If we can not comfortably and with a feeling of safety travel on a steamboat or even in a stage coach or ox cart, without faith in those who manage it, how much less comfortably can we live in this world that God made and governs, without faith and confidence in his power, wisdom and goodness! It is not *believers* that are ridiculous, but the would be “philosophers” who seek to ridicule them, and who must have unbounded faith in the gullibility and credulity of their fellow men, if they imagine their crude speculations will be received as truth. It turns out, however, that their faith in this respect is not without foundation. There are many who accept just such nonsense as highest philosophy. “The fools are not all dead;” there are enough to swallow their folly as wisdom!

The working of a steamboat is also an apt illustration of the operations of Divine Providence; especially in its more mysterious and incomprehensible aspects. We go below and see the working of the machinery:—some parts moving this way and some that way: some ropes pulled hither and some thither; some wheels revolving upwards, and some downwards; sometimes a piston or

shaft moving in one direction, and then in the opposite direction. We can make nothing of it. To the uninitiated in the mysteries of the machinery, all is confusion; every thing is unintelligible or incomprehensible. Yet the boat moves steadily, regularly, almost irresistibly, *whithersoever the helmsman wills*.

Who can comprehend the operations of Divine Providence! To human eyes, unenlightened by revelation, the affairs of this world seem to be in disorder and direct confusion. Its mysteries we can not fathom; its dark problems we can not solve. As yet, we do not see the end, the result, the ultimate design. We can only *believe*, believe that, as "our Father is at the helm," all will end well, and the consummation be most glorious; that as the pilot of the fire-emboweled steamboat directs it whithersoever he will, and brings it to the desired port, so the Supreme Governor of the universe will so direct and control the affairs of the world, according to his wisdom and power, as that he will accomplish his benevolent purpose of bringing all mankind, voyagers on the vast ocean of life, to the haven of eternal rest. No matter what storms rage around, or what rocks and shoals and quicksands lie beneath the roaring waves or the calm sea; no matter though there be temporary hindrances in the way of voyaging rightly; though we are sometimes tossed on towering, foaming surges, or thrown into the deep places of the sea, or vexatiously becalmed; no matter for all this, or for all imaginable obstacles or evils, the Supreme Ruler will bring us safely to the desired haven. We shall finally outride all the storms; and at our journey's end, behold and admire the skill, and might, and benevolence of the Ruler of all, and the wisdom of all the now mysterious, or dark, or obscure operations of God's Providence. In HIM, then, let us believe, with the most perfect confidence and trust. Our confidence will not be misplaced; our trust

will not be betrayed; for, is not the Ruler our FATHER! With resignation and hope let us endure the evils of the present short voyage, looking with the undimmed eye of faith to the glorious haven whither all things tend, and to the final unfolding of all that is at present mysterious and inscrutable in the ways of Divine Providence!

“God moves in a mysterious way,
His wonders to perform:
He plants his footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines
Of never-ending skill,
He treasures up his bright designs
And works his sovereign will.

Ye fearful souls, fresh courage take;
The clouds ye so much dread,
Are big with mercy, and will break
In blessings on your head.

Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face.

His purposes will ripen fast,
Unfolding every hour:
The bud may have a bitter taste,
But sweet will be the flower.

Blind unbelief is sure to err,
And scan his work in vain;
God is his own interpreter,
And he will make it plain.”

You see, Br. Editor, what a long letter traveling on a steamboat has led me to write; and I will close at once, by subscribing myself, in hope of a safe termination of *this* voyage, as ever, fraternally thine.

E. M. P.

Of his trip, and the state of his health, he thus writes on his return home:—

S. B. "CINCINNATI," OHIO RIVER,
Wednesday, April 12, 1848.

Br. Editor,—Having accomplished my mission in Fayetteville, whence I last wrote you, I took leave of my friends there, and turned my face homeward; having been treated with great kindness and liberality by the members of the O. F. Fraternity and the one or two Universalists in the place, and having enjoyed a comfortable and pleasant abode, while there, with the family of Mr. RUSSELL. Among other favors, I was presented with a very large and fine daguerrean likeness of my own face, by Mr. ZIVLEY, an excellent artist of that kind, now operating in Fayetteville; which (that is, both likeness and face) I hold in high regard.

—But really, the boat shakes so, I shall be obliged to give over writing, until it stops, or until I arrive at home; for I am afraid the printer, even with the aid of a Philadelphia lawyer, could not decipher the miserable scrawl, none too legible at best.

AT HOME, April 25.

As I imagined, I could not resume and finish this epistle until I arrived at home; and have even then left it untouched for nearly two weeks.

Leaving Fayetteville I had the pleasure of retracing my steps over the road I attempted to describe in my last, with the additional pleasure of doing it by night. Yet I passed over the wretched road with less trepidation than before,—so greatly does familiarity with danger tend to cause us to disregard it. Witness the utter carelessness and thoughtlessness of officers and hands on steamboats and rail road locomotives, generally occupying, as they do, the most dangerous positions on them. I am a timid traveler, and *never* feel entirely safe, either in steamboats,

rail road car, stage coach, or even canal packet. My friends sometimes rally me on my fear of being blown up, or scalded to death, or burned, or sunk; and ask why I should be afraid to die, seeing that I fear no evil beyond death. I can only answer that, besides the violation of the instinctive love of life, and anxiety for those dependent upon me for protection and subsistence, *I don't want to go to heaven in that way.*

At Murfreesborough, we received into the stage coach a convict for the penitentiary at Nashville. He was a young man, only 20 or 21 years of age; and the crime for which he was now sentenced to prison was stealing some \$30. What wages to be thus labored for by a young man capable of better things! I understand he was connected with a good family in Tennessee; but he looked malignant, reckless, sullen, and capable of almost any crime. He will doubtless end his days in the penitentiary or on the scaffold. As I looked at him, hand-cuffed, with a cable tow around his body, and thus led towards the solid and barred cells of the gloomy looking prison-house, I could not but exclaim to myself, with what entire truth does the word of God say, "The way of the transgressor is hard!" And yet it is perhaps no harder to those who suffer the penalty of the civil law, than to those who escape that, but can not escape the penalty of the divine law. God uses various means to make it true that "though hand join in hand, the wicked shall not be unpunished."

One of the annoyances of stage coach traveling is the company of noisy, profane, vulgar, ribaldrous persons, who have no self respect and no respect for others. It is not so bad on a steamboat, for you can generally avoid them there. Not so in a stage coach: you have to endure the offensive profanity and ribaldry as you best can. Such an annoyance we had from Murfreesborough to Nashville—a young man, drunk, probably vicious in other re-

spects, offensively noisy and vulgar, without self respect, and consequently without regard for the feelings of his fellow passengers. Unless he reforms, he will without doubt end his days in the poor house or in the ditch; for he did not appear like one who would be likely ever to commit such a crime as would consign him to the penitentiary or scaffold.

The next morning after arriving at Nashville, I took passage on the steamboat *Commerce*, and arrived at Smithland before daylight the following morning. The "*Commerce*" is a small packet running regularly between Nashville and Smithland, making two trips a week. Although when the water is high and business brisk, there are larger and finer boats on the Cumberland river, yet the "*Commerce*" has the patronage of the citizens and of those up and down the river, because she runs in low water as well as high, and when there is little or no business as when there is much; whereas at such times the other boats leave for more profitable trades. It is a safe, fast boat, and controlled by most careful and accommodating officers.

Did you ever wait at a small town on the river for a boat to take you homewards? No doubt you have had the pleasure, and that too after being some time away from home. That pleasure I had at Smithland, from daylight in the morning until 1 or 2 o'clock in the afternoon. The day before a dozen boats had passed; but this day not one was seen coming from either direction, until after noon, when the *Cincinnati* appeared, on which I took passage for the City of the Falls, where I arrived in due time and found all well. So unpropitious had the weather been, that my own health was not so much improved by the trip as I hoped it would be; and since my return the dry, bleak, raw, chilly winds of spring affect me injuriously. I think I will take another trip down the river next

week, and remain until more wholesome winds blow in this region, and a balmier atmosphere overspreads it.

You will probably hear from me, epistologically, during my absence; but if not, I shall still remain, as ever and forever, fraternally thine.

E. M. P.

In May he visited Memphis, Tenn. The following letter was written on his way, and as it speaks of important matters, it is thought proper to insert it:—

S. B. "GEN. LAFAYETTE," May 9, '48.

Br. Editor,—You may see by the date of this that I am again traveling, and on my favorite boat, the 'Gen. Lafayette.'

My principal object in traveling now, as you know, is the recovery of my health, which has been considerably impaired since the beginning of Feb. I go to Memphis; where we expect to be to-night, or in the morning. We are now on the broad Mississippi, a short distance below Mills' Point, Ky. Should I feel able to preach a few times in Memphis, I shall do so; if not, then not.

We have a most quiet time on the boat, this trip. But few persons are now going South: more go North at this season of the year. We are not annoyed with the senseless gabble and profanity of gamblers, the noisy ribaldry of rowdies, nor the drunken follies of the dissipated.

I have often thought of the remark of some wise man, that "profane swearers served the devil for less wages than any other class of sinners." Their services seem to be entirely gratuitous. I mean those who swear from habit, and continually, either in the form of curses, or oaths, or invocations of holy names. Now the drunkard drinks because impelled to it by a craving appetite, that seems almost irresistible. The debauchee is led by desire and expects pleasure as the reward of vice. The liar generally expects to gain something by his falsehoods. The thief does not steal for nothing: he wants the gold for

the use he can make of it, or he may even want food. Even the murderer has an object in view; either to gratify hate or revenge, or to gain property. But what reward does the profane man promise himself for his idle profanity? No strong desire impels him to it,—except he be in a rage, when curses and imprecations may serve to “scape” his madness, the same as a fist-fight serves some, and the pistol or bowie-knife others. I mean those who interlard every sentence with curses, oaths, or sacred names, thoughtlessly, senselessly, foolishly. Does it afford them any gratification? If so, what? Does it bring them money or pleasure? Certainly not. Does it bring them honor or applause? Never. Does it gain them the esteem and good will of any body? No. Then why do they indulge in the miserable practice? Why serve the devil *for nothing*? Can you tell why?

Besides, to say nothing of the impiety of profanity, it is exceedingly impolite for any man to use such language in the presence of those who respect or revere the name of the Highest. It is as much a breach of the laws of politeness and good breeding to “take the name of God in vain” in the hearing of one who at all respects the divine character, as to use his earthly father’s name with levity and disrespect, without cause. I say *as much*, it is more; as much more as the heavenly Father’s name is to be revered above all other names. No gentleman, therefore, will swear in the presence of those to whom it is offensive, any sooner than he would do any other offensive, uncourteous thing. He will restrict himself to the use of that kind of language only when among those who are fond of it.

While in the Ohio river, we stopped to take in a lot of whiskey from a distillery. I embraced the opportunity of looking through the place of the manufacture of the so much loved but hateful article. The first thing that

struck the attention was the odor emitted from the place, by the process of changing corn into whiskey. And then externally and internally filth prevailed every where, as we might expect where such work was done. You go first into the room where the corn is ground—corn, made for man's food and substance, but here transformed into poison. Then you go into another apartment, with dark, smoked, gloomy looking bare rafters overhead, and trap-doors underneath, where you see the cornmeal made into mush and thrown around a large vat with tremendous force. Thence it passes into a larger vat beneath, where more water is added to it, and where perhaps it undergoes fermentation. Then it is pumped into other smaller vats, and so on, through the various processes of torture, until finally it drops from the "worm of the still," *raw whiskey*—the highest object of some men's living, and the curse of myriads of the human race. The refuse of all passes off into another reservoir, whence it is fed out to the filthy looking swine that root and grunt around the pestilential place.

How a distiller can esteem himself a moral Christian, or even commonly just and benevolent man, I can not imagine; for he willingly and knowingly makes what he is perfectly well assured will lead some men to the ditch, others to abuse their families, others to violate the law, human and divine, and many to deprave themselves and curse all with whom they associate. Strange to think of! And yet how impudently and boldly will the distiller stand up before heaven, and look honest and good men in the face, as if conscious of perfect uprightness!

I see by the New Orleans and other papers, that Dr. Clapp's sermon on Hell attracts a great deal of attention, and is the subject of a vast amount of animadversion, as well as of some merriment among those who believe the horrible dogma of endless hell torments. Brownslow, the

editor of the "Jonesboro' Whig," and well known as the "fighting parson," says that New Orleans is the wickedest place he was ever in; and that if any people need to have it proved that there is no hell, it is the people of New Orleans. And yet I will venture to say that nine-tenths, or even ninety-nine hundredths of the inmates and patrons of all the gambling hells, grogeries, brothels, and other abominable places in that great city, were brought up under the influence of the doctrine of future torments. If not, then it must be different from any other wicked place on the face of the globe; for elsewhere, if not there, we find the deepest depravity, worst vices, and the greatest wickedness to prevail where the doctrine of future torments is most universally and undoubtingly believed.

Another thinks if he should run for President he would receive the votes of all the rascals in Texas and Mississippi! Another writes of the throng of "anxious sinners" crowding to a certain Literary Depot, in order to procure the precious news. These are the people—those who profess to believe the doctrine, and defend it, who talk of it with a spirit of levity that shocks all sober minded men. But they can mock, and laugh, and make sport, on the brink of their terrible hell,—and why? Why not weep, and wail, and with tears and groans warn their fellow sinners of the awful danger, instead of making themselves merry over it? Evidently because they expect to *escape this hell*; as all do who even believe in it. Hence it is no object of fear, it exercises no restraint, and is utterly powerless as a motive to goodness. Hence the jokes and puns, and other witty sayings continually perpetrated on the subject of hell and its torments, by its friends and advocates.

One J. H. Martin makes himself ridiculous by studiously withholding the common title 'Rev.' from Mr. Clapp, while writing a review of his discourse, and at the same

time applying it to himself. This was in the New Orleans "Delta." Afterwards he rendered himself still more conspicuous and still more ridiculous by publishing a "card," giving his reasons for withholding the usual title from a venerable and distinguished clergyman. Here is the reason: Mr. Clapp is not connected with any ecclesiastical body, but is simply the Pastor of an Independent Church in New Orleans; and is *therefore* not to be styled "Rev"! O folly! O narrow minded, narrow souled bigotry!

But my sheet is full; and I must close by subscribing myself, As ever, fraternally thine, E. M. P.

At Memphis he writes, under date of May 17:—

Mr. Editor,—I arrived here a week ago, and was immediately domicilated in the family of a venerable couple—JOSEPH and MARY KEISER; most kind-hearted people, who give me every attention, and would nurse me if occasion required, as they would their own son. Other friends provide me with horses to ride wherever I choose; so that, by traveling and the variety of objects claiming my attention around town, I find myself greatly improving in health.

I have preached here twice, once Sunday morning, and again last evening, without any great inconvenience, and I trust without injury. We occupied the new Universalist Church, which was temporarily seated, and filled with attentive hearers on both occasions.

The Universalists are at present without a pastor here. The Meeting House is completed, all except the pulpit and pews; which cannot be made until suitable stuff is sawn and seasoned. This will doubtless be done and the house be finished by Autumn. Until then they will probably not attempt to sustain regular preaching.

I know of no place in the West where Universalism can be as easily and permanently established as in Memphis.

Social influences are not so strong here as in the older cities; there is more independence of thought and expression; and our system of Faith has already favorably impressed the community generally, except bigoted religionists, who are less numerous here than in most towns. Altogether I think the prospects of our church in Memphis most flattering. The Meeting House once completed, and a suitable minister employed, and I shall look for something more than common to be done by and for Universalism in this city. Both the preachers who have occupied this place heretofore, have been men of superior abilities—Brs. Gaylord and Williamson: and of course, such a man will be required, and obtained, if possible, hereafter.

Memphis is one of the most growing and prosperous cities on the Mississippi or Ohio river. It now numbers some 8000 or 10,000 inhabitants. The city looks newer than any town I saw; and has been mostly built up within the last eight or ten years. It is the only good landing for shipping cotton and receiving goods, for one or two hundred miles up and down the river; and has a vast productive region back to sustain it. Besides, it is likely, not long hence, to become a manufacturing place. A cotton factory is already talked of. A large navy-yard is here; which will add much to the wealth and business of the place. Yet, like all cities dependent on the cotton trade, it is greatly liable to troublesome fluctuations in business. Money is either very abundant, or else exceedingly scarce. The present agitations in European affairs has knocked down the prices of cotton; so that just now business is very dull here. Still, Memphis must inevitably grow, and become a great city.

The General Assembly of the Cumberland Presbyterians is in session here, this week; but my curiosity has not been sufficient to draw me to witness their deliberations,

or to hear their preaching. I am told that one hundred and fifty or two hundred of their ministers are present.

In practice, the Cumberland Presbyterians are a good deal like the Methodists, in holding Camp-meetings, etc.; but in doctrine and government, they are like the New School Presbyterians. Efforts have been made to unite or amalgamate these two Presbyterian bodies—the Cumberland and New School; but I understand the project fails principally on the ground that the Cumberland ministry is not well enough educated to suit the New School men. The Cumberland Presbyterians are hardly known out of Tennessee and Kentucky.

It was very cold for several days after I came here; so that cloaks and overcoats were in great demand. Since then it has become warm and comfortable, with an occasional May shower, and one tremendous hail-storm. Just one year ago, when I was here, we had the most terrible hail-storm I ever witnessed.

This is gossip enough for the present; and I will close by subscribing myself,

As ever, fraternally thine, E. M. P.

He returned home to greet wife and dear ones, but not much better in health than when he left them. From this time onward, he continued to decline, so that he was obliged to suspend his pulpit labors altogether, at home. His kind and sympathetic Church and Society, which had enjoyed his efficient and zealous labors for several years, generously gave him permission to travel during the season, assuring him that it should make no difference with his salary. This proposition was accepted and gratefully appreciated by our brother.

Accordingly he arranged his affairs with the intention of journeying. He came to Cincinnati, the second week in June, for the purpose of attending the Ohio State Convention, which body that season held its annual session

in Marietta. But a wise and inscrutable Providence had otherwise ordered. This was a great trial. He loved the brotherhood. He loved to preach Christ to the famishing souls who come up to our annual convocation. But in this respect he had "finished his course"—and was getting ready to lay his "armor by." In all things his fervent prayer was that the will of the Lord might be done. A serious and alarming hemorrhage of the lungs took place soon after his arrival in Cincinnati, which brought him to the confines of the grave.

In the "Star," of June 17, 1848, the following note appeared from his pen, which sufficiently explains itself:

"A WORD OR TWO TO MY FRIENDS.—I finally find myself compelled, by the low state of my health, to cease preaching altogether, for the present, and all serious mental occupation. My Society has kindly granted me leave of absence for three or four months, which I shall devote to the recovery of my health, by recreation, travelling, on horseback as much as possible, etc.

I intend to run about in some portions of Ohio and elsewhere, and visit some of the people to whom I preached in days of *auld lang syne*. And now I desire to make the request beforehand that none of the brethren anywhere will ask me to preach. It always pains me to say, *No*, when asked to preach—the highest delight of my life; but under the circumstances I should be obliged positively to decline all such invitations. I would also like to add, what may seem a small matter, that I hope my friends will not talk much to me about my health, nor prescribe remedies, etc.; for it is not useful for an invalid to have his attention always directed to any affection under which he may labor, and the course I intend to pursue is pretty fully determined upon, which I shall probably pursue without much deviation. My bad health grows out of the care, anxiety and labor connected with the effort to build

up a church that has always had many difficulties to encounter, with a neglect of the out-door exercise essential to health, and too great a disregard for the dietetic regimen that ought to be observed by all sedentary persons. The cause of course suggests the proper remedy. My friends will show me the most kindness by seeking to promote in me cheerfulness and elevation of spirits, which better serves to improve one's health than all medicine.

Should my contributions to the "Star" be fewer and briefer than usual, this announcement will account for the fact; although my absence from these columns may not be *felt*, even if *observed*.

If any body should unkindly deem this article unnecessary and egotistical, he is respectfully informed that it is not written for him, but for my friends who know me, and who feel interested in my welfare."

June 24, the editor of the "Star" says:—

"Inquiries are so frequently made of us by letter and otherwise, in reference to Br. E. M. Pingree's health, we deem it proper to say, that he has been troubled with a cough two or three months. About three weeks ago he found it necessary to give up preaching; and soon after he came to this city with a view to attend the Ohio State Convention and to travel in Ohio several months for his health. Unfortunately he labored too long. He was taken with spitting blood on his way to this city; and on the morning we left for the Convention he was raising it fast. After we left the hemorrhage of the lungs increased. It was stopped, but returned twice or three times, and the last time with such violence as to threaten his immediate death. By prompt medical aid it was finally checked; and at the time we write, no fears are entertained of a return of it. But the cough continues, and appearances indicate that the lungs are seriously diseased. At present he is slowly gaining strength. What the result will be,

time must determine. We of course hope for the best—and all that attention and skill can do will be done to save him. He is at my house, and each week we shall acquaint our readers with his condition.

“Many prayers will ascend to the Father of all spirits for the restoration of his health, in all parts of the land; but should it please the Lord to take him to himself, we will say, ‘*Not my will, but thine, O God, be done.*’ Life is short and uncertain at best; and when a few years more are passed, we shall all be in the land of spirits. Those are wise therefore, who live as they would wish to die, and who have their affections placed, not on the earth, but upon God and heaven.”

Fearing that his mother and friends in the East would be alarmed, he embraced the earliest moment, after he was able to hold a pen, to write them. In this letter he wrote just as it is natural for consumptive patients to write, viz., that he had strong hopes and expectations of recovering and of being able to return to his charge. But, whether he died or lived, he entreated her to lean upon God. “We may as well,” said he, “prepare for the worst, as hope for the best. DEATH HAS NO TERRORS FOR ME.”

While in this City, our brother was in the company of his sympathizing friends and shared every attention which affection could bestow. In a few weeks he had so far recovered from the weakness induced by the hemorrhage, that he returned to Louisville. In the following letter, written on his arrival at home, the reader will find the peculiar characteristics of our departed brother, plainly indicated.

LOUISVILLE, July 7, '48.

Br. Editor,—As you know, I left your house on Tuesday morning, for Louisville. I embarked on the beautiful boat “Fashion”; but it proved not to be so lucky for me,

as beautiful in appearance. When we came to Lawrenceburgh, Ia., we found "the doctor" broken; which put an end to our further progress. We crept back to Cincinnati, where we arrived at 8 o'clock in the evening—after an absence of nine hours, finding ourselves in the place where we were in the morning. We did not land, however; but were transferred to the "Pike No. 9," which had been prepared for us, and which landed us in Louisville at 10 o'clock the next morning. Of course in my state of health, this accident and delay were by no means agreeable. Still, I believe no injurious effects followed.

I find myself gradually and slowly improving; and hope to be able yet to take my contemplated horseback trips, this summer. But on account of the peculiar medical treatment I am undergoing, I am obliged to remain at home three or four weeks longer. Serious as my case evidently is, I do not despair of recovery. Hope is one of the last sentiments that leaves the living man.

And yet I often contemplate the other side, and endeavor to look the reflection right in the face that my days are numbered. Death seems to have no terrors for me, except from reflecting on what may be the condition of those dependent upon me for protection and subsistence—dependent on one who has pretty faithfully pursued a vocation that has not enabled him to accumulate a dollar's worth of property, or to lay up a dollar in money. Such thoughts make death terrible to the poor man.

The "dread of something after death" never once enters among my thoughts and feelings; although it was currently reported in Louisville, while I was in Cincinnati, that as I thought I was lying at the point of death I sent for a Methodist preacher to come and pray for me!!

Nor am I afflicted by reflections on the past. I have endeavored to do my duty towards Universalism, to which I have devoted the strength of my life, and almost life

itself. Nor do I regret it. Having the same life to live over again, and even foreseeing all, I should be likely to live in the same manner. I feel that a man can devote himself to no higher, better cause on earth than preaching the great Truth on which our denomination is built.

Many of my friends tell me that I must never think of preaching again—*never*. But the first, spontaneous thought is, Let me preach while I may, rather than quit preaching, and live longer. It seems to me that to preach and die, is preferable to living and not preaching. After having while a mere youth of fourteen or fifteen, formed the design of being a preacher of Universalism; after having pursued the design in face of many obstacles, the opposition of many orthodox relations, in a community where our Faith was little known, and consequently despised, and the solemn warnings of an aged and pious grandfather, a Methodist preacher, (yet living;) after having labored through poverty to acquire some of the qualifications essential to a preacher of the Gospel; (how far short of this I came, need not be told;) after having gained my subsistence for the first year or two of my ministry, by teaching school; and then after having devoted the last ten years of my life wholly and untiringly to the work, to be told that I must now give it up forever is almost unendurable. Every sentiment of my soul says, No! no!—And yet, if brought right to the test, and assured with the certainty of Divine knowledge, that I must quit preaching or die, I presume I should say, Let me live; for life is sweet, and we instinctively cling to it with greater tenacity than all things else earthly.

But why indulge in these serious reflections? I am not without hope of living and preaching too, for some years to come. Whatever Divine Providence allots to us, we should be resigned to; and yet should feel peculiarly

grateful for life, health, and strength to pursue our early chosen and always loved vocation.

I have written too much already; but can not close without giving expression to my feelings of sincerest gratitude for all the care and attention shown me by yourself and family during the several weeks I was confined to your bed and house.

As ever, and for life, fraternally thine, E. M. P.

Who that loves the doctrine of infinite grace and mercy can read this letter without feeling a new determination to do more for the cause? Is there a cold—inactive—careless—indifferent Universalist in the world, in the name of my Master and in the name of our departed brother, I would most earnestly exhort such to be up and doing. Look, look, I beseech you, at the intrinsic value of our views. How well adapted they are to mankind in all the trials of life. How can any who have experienced their real worth, be indifferent to their success? They demand our life—our *all*.

“Awake my soul, stretch every nerve,
And press with vigor on;
A heavenly race demands my zeal,
And an immortal crown.

’Tis God’s all animating voice
That calls thee from on high;
’Tis his own hand presents the prize
To thine aspiring eye;—

That prize with peerless glories bright,
Which shall new lustre boast;
When victors’ wreaths and monarchs’ gems
Shall blend in common dust.”

In the latter part of the fall, Br. P. so far recovered as to be able to make a journey on horseback into the interior of Ohio. The following letters, alluding to his travels,

the places he had visited, and to matters and things concerning himself, will be read with interest.

LOUISVILLE, Nov. 14, 1848.

Br. Editor,—I returned home about a week ago, from a trip of some three weeks in Ohio, during which I rode mostly on horseback, some 200 miles; but without sufficient apparent benefit to my health to induce me to go abroad again for the same object. I gained in strength and general health; but the symptoms of pulmonary disease remained undiminished. Yet the exercise is essential; and, although I intend to remain at home, at least this fall and winter, I expect to ride on horseback every day when the weather will permit.

I rode first, as a matter of course, to Montgomery, my first pastoral location, and indeed the only one before I came to Louisville. In external appearance, the town has changed but little; while the face of the population has greatly changed. Quite melancholy reflections were induced in my mind by riding up through the main street without recognizing a person that I knew. Many persons have died, and many families have removed from the place; and the Universalist Society has suffered more losses in this way than any Society with which I am acquainted, although it retains its former number by accessions. Still it feels the loss of some of the staunchest pillars of the temple.

I feel an unusual interest in the prosperity of our Church in Montgomery, because it was the first place where I was employed as a Pastor, the scene of my first public theological discussion, and the place where I changed my manner of preaching, from a quiet, dull, harmless reading of sermons, to a far more energetic, positive, and extemporaneous manner—so that I was called boisterous by some of my more quietly disposed friends. This change, so foreign to my natural disposition, then and now; (for

those who know me in private know that I am a quiet, modest, even bashful man;) was effected by the combined influence of the venerable Jacob Felter, one of the founders of the Church in Montgomery, and Rev. J. B. Walker, the Presbyterian Minister with whom I held the debate there. I shall hold them both in life-remembrance.

Father Felter!—I never expect to see his like again. He was one of the most decided characters I ever knew, and one of my firmest friends. He was brought up a strict Presbyterian, and remained so for many years; and I know not at what time he became a Universalist. A man of rough, almost forbidding exterior, yet possessing the strongest feelings of benevolence and affection. He was exceedingly decided, positive, even dogmatical in all the serious and important opinions that he held; and he put forth those opinions in a manner that indicated him to be a bigot. If I ever knew what might be called a bigoted Universalist, I think he was one. And yet his bigotry was not the result of his sentiments, or of improper feelings; but of the intensity and earnestness of his belief. He was no half-way, sleepy, indifferent, useless believer, like hundreds of professed Universalists that we meet with almost everywhere. To his strong mind after a careful investigation, the doctrine of final universal salvation seemed so positively and indubitably true, and the dogma of endless woe so absolutely false and monstrous, that he held the latter doctrine in utter abhorrence, and expressed himself with a great deal of earnestness when opposing it, while he advocated Universalism with all his heart, and freely gave of his time and means to secure its promulgation among men.

In those my young days, I used to state my position, and lay down my arguments in a quiet way, and leave the hearer to judge of their force for himself, without the earnestness of manner that becomes any public speaker.

Father Felter would say to me, "When you have stated your doctrine or opinion and *proved it*, tell the people *it is so, and can't be otherwise than so!*—for if you speak and look as if you did not confidently and certainly believe what you preach, or if you did, you didn't care whether any body else believed it, who will be convinced or converted?" I have profited by his advice.

And then I was greatly transformed in my manner of public speaking, by the debate with Mr. Walker—a debate of four days, in which I am inclined to think I did better justice to my cause and to myself than in any succeeding one, and produced less effect on the community. It being a new undertaking, and I pretty much unaccustomed to extemporaneous speaking, I felt distrustful of my ability to succeed. Not knowing the power of Mr. Walker, and fearing he might be greatly my superior, (as he was,) I prepared myself as fully as I was able. And so intensely was my mind occupied with the debate during its progress, so entirely did I give myself up to it, that the argumentation went on almost as regularly during the dreams of the night, as in the public speeches of the day. In all subsequent debates I was more careless and self-confident, and consequently not so faithful to the work I was engaged in.

As for Mr. Walker, he did not reason on the subject; he hardly pretended to explain or set aside the Scripture proofs of universal salvation; but he asserted and declaimed and denounced. Although called by many a disagreeable speaker; yet, for producing a certain result—*fear*, I think him the most impressive and effective speaker I ever heard. His gesture, tone, and look were such as to make the hearer *afraid* to believe any doctrine true that he pronounced false. I can hardly describe him. He had a small, thin, dark face, with a broad, rather bald forehead, and black eyes that looked like balls of fire,

seeming almost to burn into the soul of the hearer. His countenance was terribly serious and solemn; so that the man sometimes looked as if he expected to step from the pulpit to the awful judgment-bar that he declaimed so much about. He would sometimes exclaim, in the most fearful tone, "*Dare* you risk your soul's immortal interests on such an argument as that!—?" This was of course no argument; and yet it availed more than forty arguments. After the debate I used to imitate, for the amusement of my friends, some of his extravagances of manner; for, with all his solemn impressiveness, he had one or two motions that were extravagant and ridiculous. Among other things, he had the habit of sometimes turning clean round on his heel, as on a pivot, and bringing his hand down on the pulpit with tremendous force, combined with some most emphatic phrase or word, and a look that might terrify the boldest. Once, in this way, while debating with you in Cincinnati, (as you remember,) he broke through the foot-stool and sunk down almost out of sight of the congregation. By thus imitating his extravagances, I insensibly and almost necessarily assumed much of his manner in public.—I lost my quietness, feebleness, and modesty of public address. I shall never cease to have feelings of gratitude towards Rev. J. B. Walker.

For a particular kind of *emphasis*, most effective in character, I think Mr. Walker surpassed any public speaker I ever heard. I will try to give an illustration or two of this by examples furnished during the discussion. The doctrine of the judgment being under examination, Mr. Walker quoted Rom. ii. 5, which he put forth something in this way; (the reader must imagine the most solemn look and tone to accompany the words): "After thy hardness, etc., *treasurest up* unto thyself wrath against the *day of wrath*, etc. You don't get your judgment and punishment as you go along, as the Universalists teach; but,

thou T-R-E-A-S-U-R-E-S-T U-P wrath against the *d-a-y o-f w-r-a-t-h*," &c. Now there is no argument here; not the least attempt to prove "the day of wrath," against which wrath was treasured up, to be yet future;—that was assumed, and is a false assumption; yet such was the peculiar mode and force of his emphasis, that the hearer would forget to inquire whether that was the meaning of the passage or not.

In order to prove a day of judgment yet future, he also quoted 2 Pet. ii. 9, in the same manner: "To *reserve* the unjust unto the day of judgment to be punished. Now, you ungodly sinner! you don't get your punishment as you go along in this life, as the wicked Universalists teach; but you are R-E-S-E-R-V-E-D unto the *d-a-y o-f j-u-d-g-m-e-n-t* to be punished!!" Not the least effort was made to prove that this "day of judgment" was the Great Day he believed in; but such was his manner of announcing the passage, that most hearers would forget or be afraid to inquire whether the "day" could possibly be any other than the day meant by the speaker. Mr. Walker's arguments were worthless; but his manner of speaking demonstrated the tremendous power of *emphasis*, even in enforcing the perversion of a passage, and impressing it on the mind of the hearer! I could not come in conflict with such a man, without being overwhelmed by him, or else aroused to put forth some force myself, if I had any.

I would like to indulge in some other reminiscences of Montgomery; among others some relating to the vociferous and impudent Methodist preacher, Moody, and the hot-tempered Presbyterian minister, M'Donald; but this epistle, perhaps uninteresting to many, has been already spun out to a greater length than was intended, and must be brought to a close.

Perhaps it may not be improper to add here, for the

satisfaction of those interested in my personal welfare, that my health remains pretty much unchanged for the last two months, except an increase of strength and less depression of spirits. I am able to be about, and can talk as much as I desire, but cannot read or speak in public. I ride on horseback, and take care of my horse; which is about as much labor as I feel able to perform. I feel comfortable, suffer none, and have no *sense* of debility; but the symptoms of pulmonary disease remain—a cough, not severe, but now of nearly nine months standing; almost daily fever, short breath, under certain circumstances, and frequent night-sweats. There has been no return of bleeding at the lungs, nor of spitting blood.

I failed to see Br. Biddlecom, pastor in Montgomery, as he had gone to attend the meeting of some Association. I greatly regretted this; for his mirthfulness and sociability would have done me good, physically. The invalid, particularly of the class to which I belong, generally labors under depression of spirits; and to be enlivened and cheered by lively and cheerful persons, does him good. One of the worst things for an invalid to do, and one which he most naturally does, is to brood over his disease, or to be continually talking of it. And yet, where the depression arises from nervous derangement, and not from fear or mere mental action, it is impossible to throw it off by a mere effort of the will, as some invalids are very kindly urged to do. I think Br. Biddlecom would be an excellent companion for a consumptive, unless he caused him to laugh so violently as to excite coughing.

Seeking to avoid traveled and dusty roads, I took the cross-road to Mason, and thence to Hamilton. Here I spent a day with my old steadfast friend, N. M. Gaylord, who, a year or two ago, gave up the pulpit for the bar. Commencing to preach when he was only 17 years of age, only a few months after he was converted from Meth-

odism; possessing a constitutional instability of purpose, and other mental peculiarities; and having an unnatural flow of animal spirits, with a frequent reaction to the most terrible "blues," with a mirthfulness and carelessness of manners often deemed unclerical, and subjecting him to severe animadversions, it is not to be wondered at that he failed to persevere in the vocation he had chosen, and fulfill the large desires and expectations of his friends; to say nothing of the adverse circumstances that often fell in his way. That he is a man of intellect and genius, all will admit; and I consider him one of the best public speakers I ever heard.

Since he has become a lawyer, and settled down in life, he has become much more sober and serious than when a preacher, and would now better become the pulpit than the bar; and I know that the work of the ministry is and always was better suited to his tastes and feelings than the practice of law. Yet it would not be advisable for him to return to the ministry for years, at least. No doubt his change of external character, and the sobering of the internal, has been, in great part, the result of affliction. What an incalculable change is sometimes effected in one's whole mental and moral being by some unlooked-for, deep, overwhelming affliction. Such was Br. Gaylord's, falling upon him in the death of his son, an only and noble child. I felt myself unusual sympathy and grief in the loss that so terribly scathed the hearts of the parents; for the boy bore a part of my name, CHARLES PINGREE. There are circumstances, under which it requires the greatest human effort to be reconciled to the death of children. How hard to be resigned to the loss of the only child, a son, the hope and pride of the house! Alas! for those who meet this affliction, except so far as it is overruled by Divine Providence to the good of the afflicted. Yet that does not come soon enough, (and often

not perceived,) to solace the bereaved and almost heart-broken in the first outburst of grief. But I am almost writing a sermon, and not a letter.

A great traveler—I know not who—has published the statement, which has been copied into many papers, that in most barbarous countries he failed in no single instance to receive kind hospitality at the hand of woman. But in enlightened, professedly Christian Ohio, I met with a woman who refused me a hospitable reception, even when solicited on the ground of being an invalid! These cases marked incidents in my journey worth noting.

I was riding from Mason to Hamilton, 18 miles distant, too far for me then safely to make at one stage. I was told I should find a tavern in Puggmunnsee; (a name too classic for me to know its true orthography;) but when I arrived there I found no tavern, and asked the privilege of remaining there during the heat of the day, and having something for myself and horse to eat,—informing the good woman of the house that I was an invalid, and afraid to ride further without rest. She hesitated, and said they had no grain for the horse, (a thing easily remedied,) etc.; but that there was a house a half a mile ahead where they entertained travelers. Thus was I virtually sent away from this house by a *woman*, and I asking for shelter on the plea of being in a state of health rendering it unsafe for me to ride far at a time in the heat of the sun.

I rode on, and after a while came to a house where I saw a boy whom I asked to bring me a cup of water; when the good man of the house, who was in hearing, came and asked me to alight. Of course I did so most readily, and made the request denied me by the *woman* in Pugmunsie; (perhaps that's the way it's spelled;) which was freely and gratuitously granted; so that I found food and rest, and a comfortable shelter until the time proper for me to ride again.

Of course an account of my short trip to Ohio, is of no interest to you or your readers; yet it was the occasion of some reflections in my own mind which may not prove uninteresting or unprofitable to others. Being an invalid, prohibited from engaging in serious mental labors, I shall be permitted to gossip a little; and perhaps be allowed greater liberty of speech concerning persons and things on that account. Sitting at my study, except when the weather permits me to be abroad, almost wholly unoccupied, except with reading the papers and scribbling a little, and having a pulse ranging from 100 to 120 beats a minute, it could not be expected that my brain would be in so quiescent a state as is desirable. And in fact, my mind is incessantly busied with its thoughts, profitable or useless; and many of these thoughts relate to persons and things connected with our denomination, and frequently to evils existing among us and retarding our progress and marring our happiness. Hence the character of two or three of my last articles in the "Star."

An illness which does not rack one with pain, affords a good opportunity to reflect on some things that are overlooked while we are in health, and actively occupied with the affairs of life. Since I have been unoccupied with books, preparing sermons, preaching, etc., my mind has been much more painfully exercised with thoughts of the large extent to which Universalists fail of accomplishing their duty and mission, than it ever was before. It is a matter of wonder that a people to whom so "much is given," should directly do so little. And how it pains the soul of him whose highest love under heaven is the love of his religious faith, to reflect for successive hours, and even weeks, on the extent to which the mass of professed believers fail to come up to the plain requirements of that faith! Months of what may be termed a "comfortable sickness," have afforded me an opportunity for long-con-

tinued and serious contemplation of many things but transiently thought of in the busy years of health; and I must be permitted, when I am able to write, to call the attention of others to the same evils, in order that some efforts may be made for their removal.

But this is a long digression. I intended to devote this letter to an allusion to some incidents and reflections growing out of the trip before mentioned. From Hamilton, where my last letter left me, I went to Oxford and beyond, and spent two or three days with Br. Wm. C. Brooks, and his hospitable uncle, Br. J. T. Smith and family.

Br. Brooks is an example of more determined perseverance in spite of great discouragements and difficulties, than any young man of my acquaintance, whose history I have observed. Commencing his theological reading, and commencing also to preach, without the advantages of education, he was obliged to toil harder than most men in order to enable himself to write and speak the English language correctly. And then he possessed an unusually active and wild imagination or fancy, untamed and undisciplined; so that all his early efforts at preaching were unsatisfactory to all his hearers. All flowers, and no fruit; always in the clouds, (or fog,) and never on solid ground, is not the preaching that is at all acceptable. Everybody prophesied that he never could succeed, that he would certainly, signally fail. He heard of these prophecies, and felt that he did not please; and although possessed of an uncommonly acute sensibility of nature, he disregarded them all; continued to read, and write, and labor with his hands in order to support himself, a necessity growing out of the fact that he received nothing for preaching; and he received nothing because his preaching was not liked. All this he knew, and most keenly felt; yet he persevered, as I judge not one young man in a hundred

would have done. With hardly one voice to encourage him, he toiled on for three or four years, studying, working at his occupation to gain a subsistence, and preaching as he had opportunity, under most unfavorable circumstances, and encountering some unfortunate vicissitudes, until finally he has attained to success. He is now preaching to one of the oldest and most intelligent Societies in Ohio, and to some neighboring congregations; to good satisfaction, as I was told, and for a reasonable compensation. A will and motive of uncommon power must have been at the bottom of this perseverance and this successful surmounting of so many obstacles. I can not but wish Br. Brooks, after enduring so much to become a Gospel Minister, a degree of success and prosperity equal to the fullest extent of his desires: for I believe him worthy. I say not these things for his sake, but for the encouragement of other young men just commencing the career of life. Patient and persevering toil will accomplish great things; and few will do any great things without such toil.

Leaving Br. Smith's, I turned my face towards Dayton, taking the cross-road to Trenton, distant 21 miles—too great a distance for me to ride at one time; and on this road I encountered more examples of inhospitality than I ever before met with in my whole life.

Always before this trip, when traveling, I have carefully avoided seeking entertainment at private houses,—excepting, of course, the houses of Universalists, when itinerating as a preacher;—and I do not wonder that private families are slow to entertain travelers whom they know not, and often refuse to do so. I would not myself, under ordinary circumstances, give any heed to common applications for entertainment by travelers. Some persons, from motives of parsimony, never stop at a public house, if they can avoid it; because they usually have

to pay less at a private house than at a tavern, and sometimes nothing. This is palpably an imposition; and where it is common, private families will come to refuse to receive any traveler.

I have been told that in very new regions of our country, but sparsely settled, and where the neighbors are far asunder and seldom see each other, they are glad to see strangers and entertain them with great readiness and pleasure, for the sake of their company and the news they bring from abroad. But when the population and the amount of travel both increase, then the application for entertainment by strangers becomes an annoyance; and travelers are told that the next house, or the house half a mile distant, will take them in.

But my situation was now such that I must seek shelter in a private house, if I found no public one. I started for Trenton on one of the hottest days in September, expecting to find a tavern about ten miles from Oxford. I came to a house that looked as if it was or had been a tavern, where a man was unloading oats at the stable. I asked him if I could stay there till afternoon, and have dinner for myself and horse, telling him of the state of my health, and that I felt it unsafe to ride so far in the heat of the sun. He hesitated; but finally said he had no oats threshed; while the people living about a half a mile ahead were in the habit of entertaining travelers. Of course I did not urge my request on a man who could turn me off with so trivial an excuse, and rode on. Coming to another large house, I made the same request; and the man said the woman of the house was sick, and there was only a little girl to do the work. This was a decent excuse; and I kept on my way. I finally came to the house which was probably the tavern I was told of, and again applied for shelter and food, feeling a most urgent necessity of going no farther till after mid-day. The

man of the house, who seemed disposed to grant my request, said he would ask his wife; and what, hospitable or inhospitable man or woman, do you suppose was her answer? Why, she was "too busy to provide dinner for me!" This was enough! I resolved that, for better or for worse, I would apply at no more private houses for shelter, that day, at least.

I finally arrived safe and sound, at Trenton, and sought shelter under the hospitable roof of the first inn I came to. There, after patiently or impatiently (as the case might be) waiting an hour for dinner, while none was preparing, on account of a foolish mistake of the Dutch landlord, and another half hour, while it *was* preparing, I found what I had been refused by two men and one *woman*, *such* a woman *in one respect*, as a great traveler said he never found in any savage nation. I afterwards pursued and finished my journey, without being denied entertainment at any private house,—perhaps *because I asked for none*. But this is mere gossip, and I will close at once. Fraternally thine.

E. M. P.

Having become convinced that it must be a long time, if ever, before he should regain his health, he reviewed with great faithfulness his past life—his labors in the ministry, as an editor—the progress and wants of the order of Christians with which he was agreeably identified, and the power of the faith of the Gospel to sustain and bless the soul of man under the severest trials of life. In this calm and happy frame of mind, he wrote the following:—

THE DIFFERENCE.

"'All flesh is as grass: . . . it passeth away; but the word of the Lord endureth forever.'—BIBLE.

"What a difference is here expressed between things temporal, and things eternal! The former fleeting and passing away like chaff: the latter enduring and immovable as the rock of ages. Our days—how soon they are

passed! Our moments—how swiftly and quickly fled! Our greatest strength is but weakness, compared with the might of the Omnipotent. Our knowledge but ignorance, when contrasted with that of the Omniscient. Yet this briefly existing, weak, ignorant mortal will sometimes boast of length of days, of power and wisdom;—such is the folly of man!

“Man’s designs—how easily frustrated! His attempts to accomplish them—how weak! His thoughts—how vain! His words—how foolish and trifling! His smiles, his tears—how false and deceptive! All his godliness—it passeth away as a flower of the field. As said a poet:

“This world is all a fleeting show,
For man’s illusion given;
It’s smiles of joy, it’s tears of woe,
Deceitful shine, deceitful flow;
There’s nothing true—but HEAVEN.”

“‘A fleeting show’—ah! how fleeting! It seems as if we were but here, then taken away. Nothing here that is lasting;—all is perishable, fleeting, passing away. But is that our end? Is there nothing enduring? Ah! it is not our end, there is something enduring. ‘The word of our God endureth forever.’ And what does that declare? It reveals to us an immortality of life, bliss, glory. His Son said to men, ‘As I live, ye shall live also;’ and that too, in a state where we shall be as the angels of God, and can not die *any more*. For this reason, it is said that ‘the word of the Lord endureth forever;’—because it reveals to us, an enduring state of happiness hereafter.

“What a difference, then, between the present and future existence of man! This short; that endless. This subject to ills, pain, death; that to no evil. Weakness here; power there. Dishonor here; glory there.

Now what ought to be the difference of these truths on

us in this life? Ought they not to make us resigned to all we meet with below, without any murmuring or repining? Ought we not to overlook all the disappointments, pains, and sorrow of our present existence, and keep our eye fixed on the inheritance beyond this, which is incorruptible, undefiled, and fadeth not away? to the word of our God, that reveals to us blessings that shall endure forever? Let us remember—that our afflictions are *but for a moment*, and are not worthy to be compared with the glory that shall be revealed in us.”

He had meditated much on the condition and wants of our young and growing Israel. With a prospect of soon going hence to be here no more, in the love of God, and in the fervor of a youthful heart, he wrote thus on the importance of

EARNESTNESS IN RELIGION.

“The habit of preaching from a text has doubtless engendered the habit of writing from a text, of one sort or other. With this remark I would like to call the attention of every Universalist who reads this paper, to the following passage from J. A. James’ ‘Church in Earnest.’ The sentiments here advanced claim the most serious consideration of every professed Christian Universalist. The paragraph quoted gives one among other inducements to earnestness in religion, thus:—

“‘And without this intensity of mind, what is your religion? Certainly not a source of pleasure but of distaste. An earnest religion is that alone which is a happy one. To drink in the *pleasures* of religion, we must drink deeply of religion itself. It is with the happiness of piety as it is with ore in a mine, it lies far below the surface, and we must make a laborious descent to reach the treasure, but when reached, it is worth all the digging and toiling to get at it. Many professors, if they were honest, would say their religion is an incumbrance, rather

than a privilege. It yields no delight; they are strangers to the peace that passeth understanding, and to the joy that is unspeakable and full of glory. They occupy a position half-way between the church and the world, and do not enjoy the pleasures of either; they are spoiled for the one without being fitted for the other. They have given up many of the fashionable amusements of the gay, and have received nothing in return; and hence they turn many a longing eye on what they have left. They were happier as they once were; they begin to think, and others think so too, that they are in their wrong place in being in the church of God, and were it not for the shame of retreat, they would be glad to be back again amidst their former scenes. How much are they to be pitied, as well as blamed—and they are not a few—who have just religion enough to make them miserable.’

“Now, brother Universalist, will you suffer the word of exhortation, and perhaps of reproof, on this and kindred topics, from one who feels as he writes, that he stands about equal chances (humanly speaking) of recovering to live and labor for Universalism for years to come, and of not long hence passing away from this sphere of action forever? And here I beg to assure every reader that my remarks will be general, and not personal, that is, not intended for any particular individuals whom I know.

“I fear there are too many Universalists who lack earnestness in their religion. Indeed, I not only fear it, but know it; for I have often met with them during my brief ministry, and know from various facts that such, many such Universalists may be found everywhere. And it may be said of them all, that they have no enjoyment of their religion, and might as well not profess it. The words of the above paragraph describe the state of every one of them. Their religion is ‘not a source of pleasure, but of distaste.’ It is ‘an incumbrance, and not a

privilege.' They feel it to be a burden and its duties wearisome. And why? Because of their indifference—they are not *in earnest*. I of course refer here to moral Universalists, who might enjoy their religious faith and hope to the highest degree, if they were only in earnest. It need not be said that a vicious Universalist can not enjoy his religion—one who is profane, or intemperate, or malicious, or fraudulent, or false or otherwise wicked. Their wickedness precludes religious enjoyment. But there are those who are called good men, professing our faith, who derive no pleasure from it, solely from the want of earnestness.

"I propose to refer here to some of the evidences of a want of earnestness among us, indicating a class of believers that do not enjoy Universalism, and are not worthy of the name.

"A most common token of indifference to ones religion is the habit, willingly formed, of being absent from the house of worship for no sufficient reason. How many there are who will go to church when a stranger or great man is to preach, or when they are pleased with their regular minister; but who will remain at home, lounging on the bed, or wander listlessly about in the field or street, or go a visiting, when the preacher is not an interesting speaker, and for any other most trifling excuse! Many will be kept at home for a little rain, or snow; a little cold or warmth; not quite fine enough clothes, or a late breakfast. Are these people *in earnest* in the profession of their religion? Do they care any thing about it? Do they derive any happiness from it? To every one of these questions we can respond a decided no!

"Reader, I pray you let me ask you without offence, do you belong to this class? If so, let me beg of you for your own sake, and for the truth's sake, to seek for more

interest in the faith you profess, and reform that practice altogether.

“There is another class of professed Universalists who exhibit their want of earnestness by an unwillingness, or an absolute refusal to contribute of their pecuniary means to the support of their own church, or for the promotion of the progress and interests and honor of Universalism in any way. Let it be remembered here that I allude to those only who are able to give! Of course the poor man, who may have no excuse for not attending church, is not to be blamed for not contributing to its support. Said Jesus, ‘How hardly shall a rich man enter into the kingdom of heaven!’

“You go to such a man, (and in this class, I include not only the rich, but men of moderate means, or respectable salaries or wages, affording a comfortable livelihood, and something to spare,) and ask him to subscribe towards the support of public worship, or for the payment of some church debt, or for the benefit of the Sunday School, (in which perhaps his own children are by persons more zealous than himself,) and he will say, ‘No; he can’t afford to, is poor, and has many expenses,’ and forty other excuses. He gives or subscribes nothing; and yet professes to be a strong Universalist. Does that man take any real interest in his faith? is he in earnest? By no means. Perhaps he attends the church supported by others year by year, and yet gives nothing—adding meanness to parsimoniousness. (*Do not forget*—I speak not of the poor, but of those able to give.) And does he enjoy his religion—a religion to promulgate which he will not give a dime? Certainly not; and he might as well be a deist or a pagan. He says he ‘can’t afford to give’; but he will go to the theatre, or circus, or to see negro dances and hear Ethiopian melodies, if he is fond of any of these amusements,—perhaps night after night; but he is ‘too

poor' to help support the church of his choice. Alas! for the church or congregation that has any large proportion of such members; for then the expenses of the church fall on a few zealous ones; and in that case it often becomes a burden indeed. (In order to prevent all misapprehension, I must say here that in my own church and congregation, a greater proportion contribute to the support of public worship than in any congregation I ever knew. The few have to pay less. Of course I do not mean to say that *every* one who is able does something.)

Some other persons may be included in this class. I refer to those who readily or grudgingly subscribe, generously or meanly; according to their disposition or interest in the cause, and then refuse or neglect to pay. (I mean those who continue able to pay, after subscribing; and not those whom misfortune of any kind deprives of their means.) No matter what their excuses are for not fulfilling their sacred promise: they falsify their word, and defraud and injure the Society; and if there is a large proportion of such, they ruin and disgrace the Society, and perhaps disgrace the pastor, who has gone in debt for clothing and food, depending upon the promises of his parishioners to enable him to meet his liabilities.

“I said these persons might be included in the class under consideration, but I am in error. I speak in this article of men of general moral character; but these are *not* moral, for they are dishonest—dishonest towards their professed religious belief!!

“I have heretofore chiefly, though not wholly, confined my remarks to those professed Universalists who contribute unwillingly or not at all to the support of the individual churches to which they adhere. I propose now to speak of the tokens of a lack of earnestness on the part of many professed Universalists as exhibited in their neglect to do any thing towards the general interests of our

cause in its relations to the world. In respect to numbers we claim to be the fifth or sixth denomination in the country. But how many Missionaries have we sent out to instruct the ignorant and those out of the way? So few I am ashamed to name their number. Of course there are self-appointed and self-sacrificing Missionaries who go and preach to the destitute; but how few are sustained by the donations of the wealthy Universalists who themselves have the inestimable privilege of weekly attending public worship!

Again; how many are there who have given any thing to the Tract cause, in the use of the best means of promulgating Universalism among those who do not or can not hear our preaching? Let the Cincinnati and other Tract Societies answer! Ah! how selfish we have been! how little disposed to aid in diffusing the joys of our faith among our fellow men! scarcely supporting the Gospel among ourselves, and doing nothing towards extending the knowledge of it to others! Alas! what indifference we manifest! what a want of earnestness! how little zeal and love for our brethren of the human family! and consequently how restricted our ENJOYMENT of the religion we profess! It may not be improper to add here, that, in these and similar matters, I speak of those Universalists who have had an opportunity of giving, and refused, and not to the thousands who have never been applied to for these objects.

And our Colleges, Seminaries of learning, and Theological Institutions; where are they? While the Methodists, who once ridiculed a learned ministry, and the Baptists, some of whose preachers have thanked God that none of their converts were learned men, are building colleges and other institutions of learning every where, we, who profess to be an intelligent and reading people, have not yet established a single properly endowed college!

What does this mean? Are we in earnest? Rather are we not recreant to our highest obligations to the rising generation and the world? And there are those (with shame and mortification be it spoken and heard!) who oppose and denounce the establishment of such institutions among us; for fear our ministry by being better educated will become elevated and proud, and ecclesiastical tyrants! But I trust these are few: the mass fail to endow colleges, etc., more from neglect and indifference than opposition. May heaven aid to speedily redeem us from the deep and dark stigma impressed upon the forehead of our denomination by the shameful fact of not having one regular College!

“But I must not further protract this article. I might speak of other and less observed evidences of a want of earnestness in our religion. I might speak of the too little effort most of us, *all* of us make to conform our lives, feelings, thoughts, and sentiments, to the principles we profess—our too little resignation to the divine will in adversity and affliction, our want of cheerfulness and joyfulness in the manifestation of the fruits of our faith, our neglect of the peculiar duties of our religion, our non-observance of the public ordinances of Christianity, and many other things; but I must desist.

“Brother Universalist—some of my words may seem severe; but though I have aimed to speak plainly, I have spoken in kindness to all. It is no time now for me to indulge in improper feelings.

“I have long lamented over the too apparent indifference and lack of religious earnestness among us; and now have I spoken,—I hope without offence, and to some profit.

“May Almighty God bless us all, by leading us to possess more religious zeal, and the consequent greater amount of religious enjoyment! May we all live more in

accordance with the heavenly faith and hope we profess!—and so bring a blessing to our own souls and be the means of blessing others!”

Will not all believers in the Abrahamic faith lay this subject to heart? Will they not appreciate, and endeavor to profit by a dying man’s appeal? Though he is not now present with us, to speak, heaven forbid that such affectionate pleadings and faithful entreaties, should be wholly unheeded. “*I speak as unto wise men, judge ye what I say.*”

Another subject about this time seemed to occupy his mind in connexion with the good and prosperity of the brotherhood—it was the very common custom of “SUNDAY VISITING.” This is a very important matter, and deserves the serious and devout consideration of every believer. But not intending to enlarge upon it in this place, I give way that our brother may speak. He says:—

“Passing by the argument drawn from the moral obligation to observe Sunday as a day of rest and recreation, (for neither I nor our readers are believers in the Jewish observance of the day,) I propose to give some other reasons to show the impropriety of the very common habit in which many indulge, of making Sunday the day of visiting;—not intending, of course, to give the general arguments for observing the Christian first day of the week as a day of rest and spiritual and moral improvement.

“I know that many persons think it a very innocent and proper way of spending the day, or a part of it; but I think a little reflection will convince them that, in general, it is an evil practice. I will not say there are no exceptions to this rule. Whatever particular cases may appear, where it may be esteemed proper, it must be admitted that, as a habit, or done frequently, it is bad, and ought to be avoided.

“In the first place, those who visit on Sunday wrong

themselves. If they make their calls in church-hours,—which is probably not very common among those who have *any* respect for religion and its institutions, they deprive themselves of the instructions and enjoyments of the sanctuary, which, however poor or dull the preacher, must be confessed to be more profitable than the light chit-chat of visitors and the visited.

“But I think they wrong themselves and families who devote *any part* of the day to visiting. Many persons, particularly in cities and large towns, find little room during the week for any thoughts but those that relate to business or house-keeping, or time for reading any thing but the daily paper, the news of the day. The Christian Sunday gives them an opportunity of turning their minds to the contemplation of something besides the art and practice of money-making, and of improving their moral and spiritual nature by the perusal of the Scriptures and such other works as serve to improve the mind and heart. Should this invaluable opportunity be neglected, and wasted in useless visiting? What serious minded person will answer, yes?

“It is possible that some persons make Sunday a day of visiting, because they know not what else to do with themselves. The wearisomeness and dulness of home drive them abroad to their neighbors. Such people are of course objects of compassion, more than of blame. Yet even these should make an effort to make Sunday an interesting day *at home*—that part of it not devoted to attending public worship. It is wonderful and lamentable that so many human beings forget, or seem to forget that they are endowed with a moral and religious nature—a nature that requires cultivation, and which if properly cultivated, proves to be the highest source of human happiness. A day of rest from toil is graciously bestowed by the Author of our being, to be devoted to moral and re-

ligious improvement and enjoyment; and yet how many waste the precious hours in profitless visiting!

“Sunday visitors not only wrong themselves, but inflict an incalculable wrong on their children, if there are any in the family. If the parents leave the house, the children also seek the street, that worst of all schools of vice for boys, in city, town, or village. And how many boys spend the entire Sunday in the street!—not only the children of those who are absent visiting, but of those who have no objections to their being there, or have no parental authority to prevent it. The fruits are seen by every body, in every city, town, and village.

“For the same reason that many heads of families so entirely occupy themselves with secular business during the week, that they find no time for their own improvement, they find no time for the improvement of their children. How necessary, then, how exceedingly important, that they should devote a part of the day of rest to instructing their offspring in matters relating to their moral nature! How terrible, how scathing is the retribution of those parents whose sons are brought to the gutter, the penitentiary or the scaffold in consequence of the parental neglect of their moral training!—of those who allow the street to be their children’s school, particularly on the day that should be devoted to sowing in their minds and hearts the seeds of virtue. Those parents who visit much on Sunday lose this precious opportunity, and neglect the performance of this plain duty, of instructing their children in things essential to their well-being. Then ought they to visit on Sundays? is it proper? is it just to those dependent upon them for moral and religious instruction? After serious reflections on these suggestions, is it not apparent to all Sunday-visiting parents that it is their duty to abandon the practice? Let every considerate parent answer these questions for himself.

“In the second place, Sunday-visitors wrong the families they visit, *except they be families that are known to be willing or anxious to be visited*. These esteem it no injury to be visited, although it is really an injury.

“First, if the visitors call near or at church-time, they prevent their friends from attending church, or compel them to commit what they would esteem a breach of politeness. Members of my congregation have told me that they could not be at church such a morning or evening, because persons called and detained them at home. What *right* have we to visit our friends at a time when we may naturally suppose they would like to be going to church? If I were the person thus visited at such a time, whatever might be thought of the politeness of it, I should say, ‘My friends, I attend public worship on Sunday: you must therefore excuse me now. I should be pleased to have you accompany me; or you can occupy yourselves here in the manner most interesting to yourselves.’ No Sunday-visitor, (extraordinary cases excepted—such cases as I do not now think of,) should ever keep me from church; that is, if I had any regard for the church.

“In the next place, if the people we visit wish to devote the day to their own and their children’s moral and spiritual improvement, we greatly wrong them by intruding ourselves upon them at any time on Sunday, and causing them to waste in idle conversation the time they would like to employ in a more profitable and agreeable manner. Have we any right to steal from them those precious hours that come to them only every seventh day of their lives? Would it not be well, therefore, for those who have thoughtlessly visited on Sunday, to pause and reflect on these considerations? and ask themselves whether, all things considered, they ought not to break off the habit? No doubt thousands of persons who now think it a harmless and proper way of spending a part of the Christian

day of rest, would abandon it at once if they only dreamed of the wrong thus done themselves and others. It is for the benefit of such that this article is written; and not for those who have no regard for the day, for religion, or any of its institutions, and who wilfully and wickedly make Sunday a day of recreation or of utter slothfulness.

“Some Sunday-visitors will offer the excuse that they can not spare the time on a week-day. The same excuse may be rendered for performing any labor on Sunday. For the same reason the merchant may post his books on that day, the mechanic put his tools in order for the coming week’s work, and the farmer prepare every thing to begin Monday’s labor with.

“Many persons appropriate Sunday to visiting *the sick*—the very day that they should avoid the sick man’s house, unless they are under some obligation to go, or can thereby benefit the sufferer. How many families are annoyed by crowds of visitors on Sunday, visitors that never show themselves on any other day! And how many poor invalids have been excited to a dangerous degree, or worn down, or debilitated, by a multitude of Sunday-visiting friends, friends who perhaps never think of them except on that day! The fact that sick persons are so much visited on Sunday by those who regard not the day, should be esteemed a sufficient reason why others could *not* visit them on Sunday. Visit the sick some week-day, when their friends all desert them.

“There is another topic connected with this genral subject which I would like to introduce into this article; and that is, the practice of visiting the Minister on Sunday. But being myself a pastor, renders it a delicate matter for me to discuss; and yet I can do it the more readily, inasmuch as the members of my congregation have either been very considerate in that respect, or else have not

considered me a desirable person to visit on Sunday; that is, such of them as do visit at all on that day.

“Sunday is the preacher’s peculiar working day, more especially the settled minister’s. Most pastors, if they attend to the Sunday school, as they should, and faithfully perform all the duties of the morning service, will feel more wearied than other men would to labor all day on a farm. This is in consequence of their general want of physical exercise; and public speaking is the most exhausting kind of physical exercise to many persons, whether robust or feeble. Consequently, they need and desire a part of the afternoon for undisturbed rest; which they can not obtain if their attention is occupied during the afternoon, by the calls of friends. It will be seen at once, therefore, that it is not a desirable thing for ministers to be visited on Sunday.

“Besides, as he has to preach in the evening, the minister desires the hours intervening morning and evening service, not only for repose, but for meditation on the things relating to the remaining duties of the day. How injurious to him to have those hours occupied with the varied conversation of friends!—well-meaning, kind friends, who have come in to encourage him or cheer his jaded spirits.

“I was once informed that some persons from the country, visiting a neighboring city church, complained of the pastor for not inviting them home after service. He then made a public allusion to the matter, and invited all such persons to come and dine with him; but added that they must not expect his company and attention after dinner, that he required the afternoon for rest and meditation. And my informant added that, some of those persons were more offended by this remark than by the former neglect. Thoughtless people!—not reflecting that the minister needs Sunday afternoon to himself more than

any other hours of his life. This is the rule: of course there may be many exceptions.

“These remarks will not apply to itinerant preachers. In the first place, by traveling, they attain to that degree of health and strength, that speaking does not weary them; and in the next place, they usually repeat sermons on subjects with which they are perfectly familiar, and hence require no time for meditation before preaching—unlike the settled minister, who must always seek to speak on a new subject, or in some different manner. Consequently, visitors do not disturb them in either respect.

“Besides, the traveling preacher desires to extend his acquaintance among the believers; and the time between the hours of preaching may be the only opportunity afforded him of doing so.

“And added to all that, inquirers after truth frequently wish to see the preacher, and ask questions, and gain information to be gained by them in no other way. Hence, the conversation in such cases is likely to be of a religious character, and consequently not improper or unprofitable for Sunday.

“None of these reasons can be given, as a general thing, for visiting the regular pastor on that day.

“I wish to conclude with the remark, that this article is general in its intention: it has personal allusion to no particular individual, living or dead.”

He was now drawing near the close of his earthly career. “The time of his departure was at hand.” “Man, born of a woman, is of few days and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow and continueth not. His days are determined, the number of his months are with thee, thou hast appointed his bounds *that he can not pass.*” Job xiv.

He continued to write for his favorite STAR, till the close of life. In the number for December 23 he had an

article headed, "THE LAST TIME." In the next number, Dec. 30, he published a piece headed, "THE DEATH-BED CONVERSION ARGUMENT," in which he attempted to show that death bed renunciations proved nothing. While the protestant urges them against the truth of Universalism, the Roman Catholic in turn levels the same argument against the protestant church. Hence, it is manifest that arguments drawn from such a source cannot be relied upon. In the Star of January 6, 1849, the day on which he was called away, several of his editorials appeared; one showing that there is "*No fear in love*," founded on 1 John iv. 18. Another, headed, "*The two foundations*," which is commended to the candid reader.

"Near the close of his sermon on the mount, the Savior said, 'Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock. And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it.' Matt. 7: 24-5-7-8.

"This strong metaphorical language well represents the strength, stability and safety of the good man. Thus the passage expresses a general truth; as all of us may know by observation, as well as by experience, of one kind or other.

"But it is probable from the preceding verses that the Savior intended his words to apply immediately to his hearers. By following his prophetic words, they would escape the storm of calamities impending over their heads; but if not, they would fall, and great would be their fall.

And how true to the letter did every sentence prove to be! How perfectly fulfilled every prophetic word of Jesus! Every one who believed and obeyed the Great Teacher found himself established upon a rock, and unharmed by the terrible storm that ere long beat upon the doomed nation; while every disbeliever was overwhelmed in ruin.

“This language also well describes the condition of two different classes at the present time, in some thing probably not designed by the Savior as the proper meaning of the passage.

“There are those who place all their hopes of a blessed immortality of life on the goodness and love of God, and not on their own merits. For their future salvation, their confidence is wholly in God, and not in themselves. Thus do they build upon a rock—the rock of ages. No storm or flood can remove them from their solid foundation; for they know that the divine love is almighty, unchangeable, and eternal.

“On the other hand there are those who, although they profess to depend on God’s mercy for salvation, believe that they can not be saved unless they do something themselves towards effecting their final salvation! How easily, how quickly they may forfeit it! Then do they not build on the ‘sand’, and easily fall into a feeling of discouragement or despair, if adverse storms or floods rage around them?

“How firm, therefore, is the hope of the Universalist! how variable and uncertain is the hope of the partialist. That this is true, I appeal for proof to the frequent expressions of doubt as to their final destiny that fall from the lips of thousands of partialists: their lamentations over their unfaithfulness, with the confession that if they should die so they would go to hell; their dread of death, over and above the natural instinctive dread of death; their frequent exclamation that they ‘would give worlds’ if they

could be sure of their salvation, etc. This is because they build so much upon the 'sand.'

"It may be replied that many of this class are in possession of an unwavering hope, without a fear of losing heaven. True. But how do they attain to that triumphant state? *By losing all dependence on themselves and their good works, and putting their entire trust in their Almighty Father.*

"I never heard of a man dying happy, pleading his own merits or works as the ground of his hope of salvation. It is always God and Christ, the Father and Savior, in whom they declare rests all their hope of future glory. Then and there they built on a rock,—virtually becoming Universalists, so far as the grounds of their salvation are concerned.

"Every body has heard of the dying declaration of Dr. Wilbur Fisk, one of the most learned and intellectual men the Methodists ever possessed; who exclaimed in view of his approaching death, 'I reckon my good works worth nothing; I rely for my salvation wholly on the mercy of God.' These were his words; or substantially his meaning. And who has not heard of the quaint exclamation of another eminent divine? who cried out, as he saw death near, 'I will throw my good works overboard, and swim to heaven on the plank of free grace!'

"It is plain, therefore, that those who put their sole and entire trust in the love of their heavenly Father, 'build on a rock'; while those who make their immortal destiny depend at all on themselves, 'build on the sand.' May each reader apply the subject to himself!"

And the closing article is entitled "*The Last Time*," giving the substance of Dr. Adam Clarke's criticisms on that phrase as it occurs in the New Testament. It was truly, to our brother, *the last time*; for on the morning of the day on which the paper was issued, he was called

home to rest above. And thus, in the soothing words of the poet may we say:—

“Thou art gone to the grave; but we will not deplore thee;
Though sorrows and darkness encompass the tomb;
The Savior has passed through its portals before thee;
And the lamp of his love is thy guide through the gloom.

Thou art gone to the grave; we no longer behold thee,
Nor tread the rough paths of the world by thy side:
But the wide arms of mercy are spread to enfold thee,
And sinners may hope, since the Savior hath died.

Thou art gone to the grave, and its mansion forsaking,
Perchance thy weak spirit in doubt lingered long;
But the sunshine of heaven beamed bright on thy waking,
And the sound thou didst hear was the seraphim's song.

Thou art gone to the grave; but we will not deplore thee:
Since God was thy refuge, thy guardian, thy guide;
He gave thee, he took thee, and he will restore thee;
And death has no sting, since the Savior hath died.”

AN ACCOUNT OF HIS DEATH, THE FUNERAL EXERCISES, AND
REMARKS BY BRS. EMERSON AND GURLEY.

“We are called upon to make the solemn announcement this week, that Br. E. M. Pingree is dead. He departed this life January 6th, at 4 o'clock, A. M. The particulars connected with his last hours, and the funeral services, are given in the following letter from Br. Emerson.

“BR. GURLEY,—It becomes my painful duty to inform you that the long expected event has occurred; our beloved and faithful brother, ENOCH MERRILL PINGREE, has gone to his immortal home. Though his death was looked for by nearly all as an event likely to happen at any moment, yet his departure was so very sudden that it seems to us more like a dream than a reality. Last Friday morning (the 5th inst.,) I met him on the street; he seemed uncommonly cheerful, stopping to communicate to me a project he was about to execute, anything but conscious that his mortal career was so near its close. In

the afternoon of the same day he went to market, and was strong enough to carry his load home without unusual fatigue. The next morning, some time before day-break, the family with which I board, and myself, were aroused with the startling annunciation that Br. Pingree was dying! I hastened to his house with all possible speed, anxious to see him before he died, and hear his last words; but on entering his room I found him in his bed, *a corpse!*

‘It seems from all that we can gather from Mrs. Pingree,—who is so affected with the event as to be unable to give us any definite information,—that about four o’clock on Saturday morning Br. Pingree called for water, and before his wife was able to hand him the same, raised his head and vomited a large quantity of blood and lungs and fell back into his sleeping position, dead. Mrs. P. has once said that he called for salt instead of water, and did not speak afterwards; she has also said that he said to her that he was bleeding at the lungs and that all was over with him. But such is her agitated state of mind that she is probably unconscious of what she states. The probability is that after his first request he never spoke. His funeral took place on Sunday, the day following his death, at 2 o’clock. The services were conducted in the Universalist Church; the coffin containing his remains was placed before the pulpit in which he had so often stood, and whence he had so faithfully preached. The house was crowded with the concourse of people in attendance, and an immense number, utterly unable to gain entrance at all, thronged the yard and sidewalk in front of the church. The weather was quite disagreeable as it snowed very fast; but still the friends who were unable to gain an entrance, patiently awaited the conclusion of the service. The fraternities of Masons, Odd Fellows and Sons of Temperance, were all represented in the audience, b

large delegations from their several lodges and divisions. The order of services was as follows: 1, An appropriate voluntary by the choir; 2, reading a portion of the 15th chapter of 1 Corinthians by the writer; 3, an appropriate hymn; 4, a fervent and Catholic prayer by the Unitarian clergyman of this city, the Rev. Mr. Heywood; 5, another appropriate hymn; 6, an address by the writer, in which the prominent characteristics of our departed brother were briefly considered and presented as worthy examples; 7, a voluntary by the choir.

‘The services throughout, so far as becomes me to speak, were highly appropriate, according strictly with the solemnity of the occasion. The prayer offered by Rev. Mr. Heywood, I should be glad to speak of in detail, were it a proper subject of comment. Suffice it to say, that his kindness on the occasion gave much better evidence of the Christian than of the sectarian; and certainly it will never be forgotten by the Universalists of Louisville, nor by the friends generally of Br. Pingree.

‘After the conclusion of the services, or rather during the singing of the last voluntary, the coffin was removed to the hearse. An immense procession was formed, notwithstanding the inclemency of the weather, and proceeded to the western part of the city, the remains being immediately followed by the male members of the church. On arriving at the vault (for the remains were placed in the vault for the present) funeral ceremonies were performed over the body by the Masons, and then by the Odd Fellows, when it was placed in a vault till such time as it may be thought expedient to consign it to the grave.

‘Throughout the whole services, an intense interest was manifested in all that was said and done. Many members from the different churches in the city, and citizens generally were present and seemed to be deeply affected. The very best of evidence was given that our faithful brother

stood high in public estimation, and that too irrespective of faith or sect. All seemed to feel, what is certainly true, that a great man had gone. I can hardly realize that Br. Pingree is dead; it seems as if I must certainly meet him in the coming morning at the usual place. My acquaintance with him for the few months past, has been very intimate; and the conviction I formed respecting him, soon after my first acquaintance with him, has been confirmed: that those who knew Br. Pingree best, would love him most. Vigorous as one would naturally suppose his mind to be from reading his writings, it is his conversation after all that showed the man. But my design at present is not to eulogise. Suffice it for this connection to say, that he was a strong and a good man. He had a comprehensive mind and a pure heart; his professions were sincere; his integrity was spotless; and his faithfulness in acting up to his sense of duty worthy of imitation. May all who are especially afflicted by our brother's departure, reflect that he has simply gone home where they will finally meet him, and from this reflection may they derive all needed strength and consolation. And may all who knew him be profited by his bright example.

Fraternally yours, GEO. H. EMERSON.

Louisville, Jan. 8, 1849.'''

“We received the news of his death by Telegraph, but as the dispatch did not reach us till after the departure of the Mail Boat, and we could find no other boat going down to Louisville on Saturday, we were denied the melancholy privilege of attending his funeral. Although he has been ill about one year, and during the last six months evidently declining with the consumption, the news of his departure greatly surprised us. We saw him three weeks ago, and he then thought that his health was improving; and only a few days since he wrote us a letter that he

still had hopes of recovery. The flattering character of his disease deceived him as it has thousands of others. Still, he was prepared for his departure, and had carefully arranged his business to that end.

“The announcement of his death will carry deep sorrow to thousands of hearts, for he was admired and loved for his work’s sake by tens of thousands who never saw his face; but to the writer who was associated with him as an editor and confidential friend more than ten years, his departure has caused a bitter pang. We cannot realize that he is gone; and still, when we contemplate the reality, a feeling of desolation and loneliness creeps over our heart; and we are forced to exclaim, O the uncertainty of human life and human prospects! ‘Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not.’

“Br. Pingree was a native of New Hampshire. When the writer’s acquaintance commenced with him, which was in 1835, he was a resident of Methuen, Mass. At that time he taught a class in a Presbyterian or Congregational Sunday School, and was remarkable, considering his age, for gravity and correct deportment. In sentiment he was a Universalist; and when I commenced preaching in Methuen he became a member of my congregation. He was a regular correspondent of the Boston Trumpet, and young as he was, attracted considerable attention by his articles which appeared in that paper.

“Not long after, he entered Newbury Academy, an institution under the patronage of the Methodists, where he studied something like two years; and some of his fellow students have told us that a more faithful student probably never entered its doors. In industry and close attention to his books he was excelled by no one; and up to the period of his late illness he was always a careful and

close student. Very few preachers who had passed through a college course were his superiors in general information and critical knowledge.

“Soon after leaving the Seminary he commenced preaching Universalism; he delivered a few sermons in New England, and then left for the State of Ohio. His first permanent stopping place was Springfield, Clarke Co., where he taught school, and occasionally delivered a few sermons. This was in the winter of 1837; and the following spring he commenced writing for the *Star* in the West; and from that period to the present, nearly every number has contained something from his ready pen. He has stood with us, shoulder to shoulder, in the defence of our common cause, more than ten years; and those who have read our paper, know very well that he was an interesting, correct and critical writer—a writer of extensive and commanding influence, and superior abilities.

“During his ministry he had a number of public debates on the subject of Universalism and Endless Punishment; but the five principal ones were held with Rev. J. B. Walker in Montgomery, Ohio; David Fisher, in Bethel; Rev. Mr. Blackwell in Memphis Tennessee; Dr. Rice in Cincinnati, and Rev. Mr. Waller in Warsaw, Ky. The last two were taken down by a stenographer, and published—each making a good sized volume. In all these his success was such as reflected honor upon himself and the denomination whose sentiments he defended.

“He preached in Cincinnati one year, was the pastor of the Montgomery Society for a considerable period, and has been the pastor of the Louisville Church five years. He journeyed a good deal in the early part of his ministry, and averaged nearly a sermon a day while traveling. In few words, he was the very personification of industry—never weary, never discouraged by toils or difficulties.

“But, we can not say too much in his favor as a man and

a Christian. During the period before specified I was as intimate with him as I could have been with my own brother in the flesh; I had more or less business transactions with him, and was familiar with his manner of managing his affairs, and I bear this testimony of him: I never met a purer minded man in all my life; I never saw on his part even an appearance of any thing like meanness; but every act of his life appeared to be dictated by a love of the right and the good. In his business affairs he was punctual and correct. For many years he sent all his earnings (after paying his own necessary expenses) to his aged father who was in ill health, and to his mother. Nothing seemed to give him more pleasure than to assist his parents; and he voluntarily and with pleasure said to them, 'As long as I live and have health, you shall not want for the comforts of life.' What a commentary upon his character as a disciple of him who went about doing good! No wonder he lived respected, and died universally lamented, for a man who exhibits his sterling principles by such acts must always be esteemed by the wise and good.

"It may not be out of place to say here, that he kept his life insured seven years in favor of his wife. He never expected to be worth any considerable amount of property—he did not seek for it; and hence he thought it his duty to make some little provision for his family in case of his death. This thoughtfulness on his part, corresponds with his whole course of life.

"He has left a wife and two children to deplore his early loss. May God bless, sustain and comfort them; and be their shield and sure defence in all coming time! They have the warm sympathies of thousands who never saw them.

"The Society in Louisville generously continued Br. Pin-gree's salary, notwithstanding his sickness, for which they

will have their reward. A people who act thus Christian like cannot fail of prosperity; and now that he is gone, it will be a great pleasure for them to reflect that they helped to smoothe his way to the tomb.

“We have been called to part with a noble and self-sacrificing preacher. In his death our denomination has not only lost one of its ablest, but one of its most *efficient* ministers. One of the most brilliant lights in the west has gone out; one of the strong men of our Zion has been cut down; and where shall we look for another like him? We hear these questions asked on every hand; but we cannot answer them.

“The two men with whom we were longest and most intimately associated in the work of the ministry, in the west, now quietly sleep in the arms of death—Brs. Geo. Rogers and E. M. Pingree. We formed a trio at a time when Universalism was comparatively new here; and we worked together in harmony and love. But only one of that little band is left; and how long he may stand as a watchman upon the walls of Zion, God only knoweth. In the events that are past he is made to realize the importance of that inspired declaration, ‘Set your affection on things above, not on things on the earth.’ Heaven help us all to live as we would wish to die!”

BR. PINGREE AS A THEOLOGIAN.

Having traced the history of our brother from his earliest youth to manhood and to his final rest, it has been judged advisable now to present a series of valuable and instructive articles from his faithful pen which show his wide range of thought and investigation. He was by no means a man of “one idea”; but on the contrary he aimed to qualify himself for every emergency of human life by the most patient and laborious investigations. No man was ever more ready and happy to obey the injunction of

the apostle to the letter, "*Prove all things.*" To do this faithfully and independently was his meat and drink.

The matter here presented is taken from a manuscript book entitled "*Controversial Theology*," in the preparation of which he spent much time and employed much learned criticism. In fact it may be regarded as embracing the substance of his faithful investigations on disputed points in theology during his active life.

His familiar friends will not fail to appreciate these subjects, while they behold his fervor of soul, apt illustration and depth of argument. I give way that my readers may have the benefit of his intelligent labors.

It might be beneficial to some minds, were I to carry out and complete the arguments, the outlines of which are given. But it has been thought best to give the framework, and then the reader can exert his own ingenuity in perfecting the reasoning.

THE JUDGMENT.

Where? when? &c. On the earth—during this life—"according to works."

ARGUMENTS ASIDE FROM THE BIBLE. 1. Analogy of all human governments—civil—parental, school, &c. During *progress* of the government. *Immediate* trial is best. How is it under the divine government? (1,) Adam; (2,) Cain, (3,) Sodom; (4,) house of Israel.

So now with Christ—his judgment is DURING his reign; *not* at its end. This is the grand mistake of the theological world. See Dan. vii.; with 1 Cor. xv. 2. This method is best for *effectiveness* in restraining men—useless after the period when men are *allowed* to do good. 3. For example: Lost, if put off to end of all things. 4. Divine punishments succeeding the judgment are *remedial*. *Not* so with endless consequences. No afterwards to endless. 5. "*According to works.*" This is not possible by the common scheme of punishment. Were David, Peter,

and Paul, rewarded “according to works,” if the common doctrine be allowed? 6. Men are punished *here*. Before judgment?—! Intermediate hell!—Cain, Sodom, Egypt, Jews, etc.; *thousands* of years torment before judgment! Do our civil courts hang, then try, and judge! David and Jonah in hell before judged? Heb. ii. 2, “Every transgression and disobedience received a just recompence of reward.” Prov. xi. 31, “The righteous shall be recompensed in the earth: much more the wicked and the sinner.” 7. With *endless* consequences as the reward of sin, necessity of *escape*; hence licentious; because men sin with impunity. Apply this mode of government to civil courts. 8. With endless consequences of *evil*, opposed to Bible doctrine of universal salvation. 9. Bible in speaking of resurrection says nothing of a judgment. 10. Speaking of judgment the Bible says nothing of the resurrection of the literally dead. This fact should be kept in mind. 11. According to partialism men *never* “receive according to works”:—if they did the punishment would *cease*. Mark that! 12. With an endless hell, for the wicked—no *justice*. The boy stealing an apple, goes to the same hell with the parricide and pirate!—and such like cases. 13. Common partialist view, with repentance, etc., saves the worst men, and damns the best! Cases—murderer and victim!

BIBLE PROOFS OF JUDGMENT IN THIS LIFE.—I. *Of God*.

1. Ps. lviii. 11, “God judgeth in the earth.” 2. Ps. ix. 16. “Lord known by judgment which he executeth.” 3. Ps. xcvi. 10–13. “Cometh to judge—rejoice.”

- #### II. *Of Christ*.—Old Testament prophecies. 1. Isa. xlii. 1–4, “Set judgment in the earth.” 2. Isa. ii. 1–5. 3. So Micah iv. 1–4. 4. Jer. xxiii. 5, 6. 5. Ps. cx.

Fulfilment in New Testament, of Old Testament prophecies.—1. John v. 22, “Father (now) judgeth no man; committeth all judgment to the Son.” 2. John ix. 39,

“For judgment I am come,” etc. 3. 1 Cor. xv. compare with Dan. vii. Close of reign;—hence, of judgment—all *finished*. 4. John xii. 31. “Now is the judgment of this world.” 5. Heb. xii. 22–24. “Are come—to judge of all.” 6. Called “day of the Lord.” When? See Acts ii. 16, 21, Mal. iv. 5. 7. Rev. xiv. 6, 7. “Hour of judgment *is come*,”—yet gospel was preached, etc., *afterwards*. 8. Matt. xix. 27, 28, and Luke xxii. 25–30. Christ appointed the apostles as *Judges*, on twelve thrones, as he on his throne. Did they exercise this while *living*? See 1 Cor. v., with 2 Cor. ii.—*usurped* authority?—!

III. FACTS. 1. Ezek. xxxvi. 19, “According to doings I judged them.” 2. Rev. xiv. 6, 7, “Hour of judgment *is come*,” (as already quoted.) 3. So 1 Pet. iv. 17, “For the time *is come* that judgment must begin, etc. 4. 1 Cor. v., with 2 Cor. ii.

PARTIALIST BIBLE.—Arguments that are supposed to favor the idea of future judgment.

1. Acts x. 42. Jesus “ordained of God to judge the quick and dead.” 2 Tim. iv. 1. “Judge the *quick* and *dead* at his appearing and kingdom.” 1 Pet. iv. 5. “Ready to judge the *quick* and *dead*.” Who? Eph. ii. 1. “And you hath he *quickened*.” 1 Pet. iv. 6, “Gospel preached to the *dead—judged*,” etc. When? “At appearing and kingdom.” “Ready.” 2. Matt. xii. 41, *et al.* “Men of Nineveh and Queen of the South rise up in judgment,” etc. (Paige 89.) 3. Matt. x. 15; xi. 22, “More *tolerable*, etc. See Luke x. 11–14. “*That day—kingdom nigh*.” (Paige 61.) 4. Matt. xii. 36. Every idle word—*day of judgment*.” Will Moses, David, Isaiah, and Paul receive after death for every idle word. This is not believed. (Paige, 61.) 5. Acts xxiv. 25. Paul reasoned of righteousness and judgment to come.” Necessarily *yet* “to come,” or after death? (Paige, 205–6.) 6. So also John xvi. 8, “Reprove the world of

sin, righteousness and judgment." Succeeding context. 7. Heb. x. 27, "Certain fearful looking for of judgment," etc. After death? (Paige, 274-8.) 8. Eccles. xi. 9; xii. 14. "Bring . . . into judgment." 9. 2 Peter ii. 9, "Reserve the unjust unto the day of judgment." (Paige, 61.) 10. Heb. vi. 1, 2, "Leaving principles—eternal judgment." Paige, 266-9. 11. Rom. ii. 16, "Judge *secrets*—in the day,—according to Gospel." Explanation: Cor. xiv. 25, "Secrets made manifest and *judged*." Heb. iv. 12, 13, "Word of God—discerner of thoughts," etc. Apply our general views. (Paige, 209.) 12. Matt. xxv. —2 Thess. i.,—2 Pet. iii. and Rev. xx. 13. John xii. 48, "Word judge at *last day*," with Jude 6, "Reserved to judgment of *great day*." Explanation: (1) Can the period after world gone, sun fled, etc., (Rev. 20,) be called *last day*?—! *First of eternity*. (2) Acts ii. 16, 20; Joel, "last days—*great day*," etc. "*This*," [THEN.] 3. Mal. iv. 5, "Send *Elijah before that*," etc. (4) 1 John ii. 18, "*It is the last time*." 14. 2 Cor. v. 10, "We must all appear," etc. Explanation: (1) Proper rendering, confirms our views. (2) "Manifest" in next verse, for "appear" in this. (3) On "judgment seat" *in the kingdom*, as already proved and illustrated. (4) "According to what he hath *done*, good or bad." Will Paul, David and Peter receive for "bad" deeds in eternity?—! (5) 1 Cor. xiv. 25, "Judged, *secrets manifest*," etc. Heb. iv. 13, "Every creature *manifest*," etc. (6) According to orthodoxy, *never* receive according to works; if so, the punishment would *cease*! Mark that! 15. Acts xvii. 30, 31, "Appointed a *day* to judge the world." Explanation: (1) Apply principles and facts already established, of Christ's judging *during his reign*, in his kingdom. (2) The "day"; Gospel "day," under "Sun of righteousness"; or a particular period, in *time*. [In eternity is it "a *day*?"—] Proofs: Acts ii. 16-21; Joel's "great

day"; Mal. iv. 5; John viii. 56, "Abraham rejoiced to see my [Christ's] day"; Prov. iv. 18, "Shineth more and more unto the *perfect day*"; Mal. iii. 2, iv. 1, "Day of coming—burn," etc.; John ix. 4, "I must work while it is *day*"; Rom. xiii. 12, "Day at hand"; 2 Cor. vi. 2, "Now day of salvation"; Eph. iv. 30, "Day of redemption"; Heb. iv. 7, 8, "Day—to-day"; 1 Cor. v. 5, "Day of the Lord,"—and other places. 16. Heb. ix. 27, 28, "Appointed once to die, after this, *judgment*." (Common reading—"all men." Explanation: (1) Proper translation. (2) Context—preceding and succeeding;—especially chapters iv. 14-16; v. 1-5; vi. 19, 20; vii. 26-28; viii. 4, 5; ix. 7-28; x. 1-10. (3) Now we see—not otherwise, the force of "*as*"—"so." (4) To illustrate, see Exodus xxviii. 15, 30; Lev. xvi.; ix. 22-24, "Bless." Num. vi. 22-27,—*What* the "blessing." (5) To the Jews, a "judgment" of justification;—so here, "salvation." No condemnation about it! Ps. xix. (6) *Not* "after" RESURRECTION;—*then*, all raised immortal, happy "in Christ." The passage *proves* this, if it refers to future life! 17. 2 Thess. i. 6-9: "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (1) *Who* troubled the Thess.? Ans. Acts xvii. 1-13. (2) Come "*in fire*." Ps. lxcvii. 1-3; Isa. lxvi. 15, 16; Dan. vii. 9-14. (3) *When*? Ans. Matt. x. 23, "Son be come." Matt. xvi. 27, 28: Life time. John xxi. 20-23: John to "tarry." Dan. vii. 9-14: In "*kingdom*." *Prophecies* of Christ's judging, etc. James v. 7, 8: "draweth *nigh*." Rev. i. 1, 3, 7, xxii. 10,

20, xii. 6, 7: "come quickly," etc. Luke xvii. 29-31: "Revealed--then flee." 2 Tim. iv. 1: "Judge at *appearing*": with 1 Pet. iv. 5—"ready to judge." Heb. x. 37, "Come--not tarry." Explain "*come*," by Isa. xix. 1; Isa. xxxv. 4; lxvi. 16; Ps. xevi. *God's* "coming," in Old Testament. "*Presence*:" Jer. lii. 3; 2 Kings xiii. 22, 23, "not yet!" with Jer. xxiii. 39, 40, and xxix. 10-14! On meaning of "everlasting" see comments on forever, eternal, etc. *Authorities*: Hammond, A. Clarke, Whitby and others. (Paige, pp. 100-5, 249, 131-43,) 18. 2 Peter iii. 1-14. On "last days," Acts ii., and Heb. i. 2. On "day of judgment," "day of the Lord," "day of God," preceding comments. Dissolution, changes, burning, etc., of the heavens, earth, sun, etc.: (1) Joel ii. 28-32, with Acts ii. 14-21. (2) Matt. xxiv. 29-34: "This generation." (3) Isa. xxxiv. 3, 4: Of Idumea. (4) Isa. xiii. 13-15: Of Babylon. (5) Isa. xxiv. 16-23. (6) Ezek. xxxii. 7, 8: Of Egypt. (7) Rev. vi. 12-16, with Hosea x. 7, 8, and Luke xxiii. 27-30. *Afterwards*, "Rocks fall on us,"—and other things. (8) Hag. ii. 6-9: Of Mosaic and Gospel dispensations, and Rev. xxi. 1-3, "New heavens," etc. *Authorities*: Lightfoot, Whitby, A. Clarke, Hammond, Wetsins, Wetstein, Cappe. (Paige, pp. 283-6, 300-5.) 19. Rev. xx. 11-15: "And I saw a great white throne and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead small and great, stand before God: and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the sec-

ond death. And whosoever was not found written in the book of life was cast into the lake of fire." (1) Revelation is a book abounding in arbitrary figures: "stars"; "lamps," "sea of glass," "beasts, lion, calf, eagle, crying holy!" "books, with seals," "white, pale, red, black horses," "angels," "burning mountain cast into sea," "smoke," "pit," "locusts," "thunders" "woman clothed with sun," "war in heaven," etc. Figurative development of Matt. xxiv. xxv. (2) Nigh "*at hand.*" Ch. i. 1, 3, 7; xxii. 6, 7, 10, 20 "Quickly," etc. (3) "*Throne,*" in kingdom, during reign, and not at close. 1 Cor. xv. (4) *Who* are "the dead?" 1 Peter iv. 5, 6: "Quick and dead," "Gospel preached to dead—judged." 2 Tim. iv. 1, "judge quick and dead at appearing." Eph. ii. 1, 2; "*were dead.*" (5) Rev. vi. 13-16, changes in heavens, "day of wrath is come"; xiv. 6, "preach Gospel—judgment *is come*"; xi. 18, "Time of dead to be judged"! (6) Examples of "changes in heavens," comments. (7.) Show the absurdities from *literal* explanation of the text, "no place"—"sea" afterwards—*distinction* of "sea," "death," "hades." *Hades* in "lake"—hell in hell. (8) "Books were opened." Dan. vii. 9, 10, etc. Parallel. (9) "According to *works.*" (10) "*Second death.*" Jude 12. "Twice dead." After natural death—third or fourth! Like "double destruction." Jer. xvii. 18. (11) "Lake of *fire,*" (is second death.) Isa. xxxiv. 9, 10: "Fire and brimstone." Ezek. xxii. 17-22: "Into Jerusalem." Isa. xxxi. 8, 9: "Fire in Zion." Ezek. xxi. 31, 32: "Fire." 1 Cor. iii. 13-15: "Fire"—"yet saved." *Authorities.* A. Clarke, Grotius, Hammond, Lightfoot, etc. (Paige, pp. 320-2, 324, 327-31.)

PUNISHMENT.

1. Certain; 2, Remedial; 3, with Forgiveness; and 4, In this life.

I. *Certain.* 1. Gen. iii. 17, "*Surely die.*" 2. Ex.

xxxiv. 7, "By *no means* clear the guilty." (3) Ps. lxii. 12, "Renderest to *every* man according to works." (4) Nahum i. 3, "Not acquit." (5) Prov. xi. 21, "Though hand join in hand the wicked shall not be unpunished." (6) Rom. ii. 6-9, God "will render to every man," etc. (7) Ps. ix. 17, "The wicked shall be turned into hell, and all the nations that forget God."

II. During life, or *at* death. 1. Proofs of judgment here; see preceding comments. 2. Gen. iii. 17, "Die in the day." 3. Lam. iv. 22. "Thy punishment is *accomplished*." 4. Isa. xl. 1, 2, "Comfort . . . hath received," etc. 5. Heb. ii. 2, "*Every* transgression, etc., received a just recompense," etc. 6. Prov. xi. 31, "Recompensed in the earth." 7. Proofs of remedial punishment prove this;—or, at least, not endless. 8. Individual cases: Cain—Korah—Sodom and Gomorrah—antediluvians—Jews—David—Jonah—1 Cor. v. etc.,—all Bible and all history. 9. Lam. iv. 6, "Punishment of thy people greater than that of Sodom"—"in a moment"

III. *Remedial*. 1. As a general truth. (1) Prov. iii. 11, "Whom the Lord loveth he correcteth as a father," etc. (2) Heb. xii. 6-11, "Chastening for profit," etc. 2. A truth definitely applied and fulfilled. (1) Jer. ii. 19, "Thine own wickedness shall correct thee." (2) Hosea vi. 1, "He hath torn and will heal," etc. (3) Isa. xix. 22, "Will smite Egypt, and heal." (4) Zeph. iii. 8, 9, "Pure language," etc. (5) Ps. lxxxix. 30-3, "Stripes," etc. (6) Lam. iii. 39, "Why complain?" (7) Lev. xxvi. 14-46. 3. As already accomplished. (1) Isa. xl. 1, 2, "Comfort my people." (2) Lam. iv. 22, "Thy punishment is accomplished." (3) Heb. ii. 2, 3, "Received a just recompense." (4) Jer. xlv. 13, 14, "I will punish" Egyptians, "as I have punished Jerusalem," etc. (5) Lam. iv. 6, "Punishment greater than the punishment of Sodom—in a moment." 4. Indi-

vidual cases. (1) Nebuchadnezzar. Dan. iv. 24-37. (2) David in "hell,"—"before I was afflicted, etc. (3) Jonah also in hell. Jon. i. 2, 3, with iii. 1-3. (4) Incestuous person. 1 Cor. v.: with 2 Cor. ii.: "Sufficient punishment." "Destroy flesh, save spirit." (5) The plagues of Egypt. (6) 1 Tim. i. 20. "Learn not to blaspheme."

IV. With forgiveness. 1. David frequently speaks of being forgiven. Ps. xxxii. 1-5. "Sins covered"—yet punished, in hell, too. Also 2 Sam. xii. 13, 14. 2. Isa. xl. 1, 2, "Comfort ye my people—pardoned, for she hath received," etc. 3. 2 Cor. ii., "Suffer punishment,—now forgive," etc. 4. Jews punished yet to receive "mercy." Rom xi. 32. 5. Ex. xxxiv. 7; Num. xiv. 18, "Forgive, . . . not clear," etc. 6. Jer. xxxiii. 4-11. Punish in "fury—cleanse—pardon—good." 7. Jer. l. 17-20. Punish, then "no sin—pardon." 8. Micah vii. 9, 18, 19. Suffer for sins, then "pardoned," etc. 9. 2 Chron. vii. 13, 14, "Send pestilence—then forgive." 10. Ps. lxxxv. 11. Dan. ix. 9-19. 12. Isa. lx. 10. 13. Lev. xxvi. 14-46.

V. Declared not to be endless. 1. Ps. ciii. 9, "Not always chide," etc. 2. Lam. iii. 31-33, "Not cast off forever." 3. Isa. lvii. 16, "Not contend forever, etc., for spirit," etc. 4. All to be saved.

HELL.

I. *Sheol*—grave—pit—hell. *Literal*—the state of all the dead,—and *punishment*, only so far as violent, premature *death* is punishment. 1. Gen. xxxvii. Jacob said, "I will go down into the *grave*." 2. Job xiv. 18. "Hide me in the *grave*," etc. 3. Ps. 6: 5. "In the *grave*, who give thee thanks?" 4. Ps. lxxxix. 48. "What man not see *death*? deliver his soul from hand of *grave*." 5. Ecc. ix. 10 "No work . . . in the *grave*." 6. Ezek. xxxii. 21-27. "Gone down to *hell*—words under their heads," etc.

7. Num. xvi. 30-33. Korah and his goods, "down alive into the *pit*," (*sheol*.) 8. Ps. ix. 17. "Wicked turned into *hell*," etc.

OBJECTIONS. Natural death no punishment; for *all* die. Ans. 1. Judges' decision—"Hang the dead! *dead!!*" 2. Sod. Gom.—Anted.—Egyptians—Jews, etc. 3. 1 Sam. xxvi. 10. Saul,—“Lord *smite* him, or, day come *to die*, or, descend into battle and *perish*.” 4. So Korah—Num. xvi. 28-35. “New thing—*not* common death of all men—*pit*,” etc.

Dr. A. Clarke, on Jon. ii. 3, says *sheol* meant *grave*—any deep pit—place of separate spirits.

McKnight, (Har. Evan. sec. 32—Paige, p. 47,) says: Hebrews had *no word* to express pit, punishment.

Dr. Campbell, on hades, in lxx., *never* hell, in our sense of it. (Whitby, Paige, p. 76; do p. 78. Paige, p. 48-74.)

Prof. Stewart, in five places, hell, probably, etc.

Figurative—state of degradation, moral darkness, and misery, *in this* life.

1. 2 Sam. xxii. 6. Ps. xviii. 5. David—"sorrows of hell compassed me about." 2. Ps. lxxxvi. 13 "Great mercy—delivered soul from *lowest hell*." 3. Isa. v. 13-16. "Hell enlarged herself," etc. 4. Ps. ix. 17—*perhaps*. "The wicked turned into hell." 5. Isa. xiv. 9-15—*do*. "Hell moved"—"taunting king of Babylon." 6. Jonah ii. 2. "Belly of hell." Hos. xiii. 14. "O *grave!* I will be thy DESTRUCTION!" (Paige, pp. 48-9.)

Prof. Stuart says: in the day of the translation of our version, "word hell had not *acquired*, so exclusively as at present, the meaning of world of future misery." Dr. A. Clarke says the same in substance. Dr. Geo. Campbell, Pul. Dis. 6th—part ii. § 2, 3. Paige, p. 74, affirms the same!!

II. HADES—*literal*—as *sheol*. 1. Acts ii. 27-31.

Christ's "soul not left in *hell*." Quoted from Ps. xvi. 10, where *sheol* is used. 2. 1 Cor. xv. 55. "O *grave!* where is thy victory?" 3. *Perhaps* Matt. xvi. 18. "Gates of *hell* against church."

Authorities on hades. Dr. Geo. Campbell, Hammond, Pearce, Kenrick, Dr. A. Clarke, Welstein, Whitby, Beansobre, and Lenfaut, Lightfoot, Ebbles, Wakefield, Gill, Theophylact, Bates.—*Paige*, pp. 74-9; 163-9.

Figurative—as sheol. 1. Matt. xi. 23; Luke x. 15. "Capernaum brought down to *hell*."—(*Paige*, pp. 73-9.) 2. Matt. xvi. 18. "Gates of *hell* against the church."

3. Rev. vi. 8; xx. 13, 14,—*peculiarity of meaning*; but evidently not *endless* *hell*. "Deliver up." "Hell"—"lake of fire"—*in* *hell*. 4. Luke xvi. 23. Rich man "in *hell*." Not *endless*—1 Cor. xv. 55; Hos. xiii. 14; Rev. xx. 13, 14. Not *literal*—Ecc. ix. 10. *Represented* life and activity. Isa. xiv. 9 15; Ez. xxxii. 30. (*Paige*, pp. 162-9.) 5. 1 Cor. xv. 55; to be DESTROYED, as in Hos. xiii. 14.

III. *Tartarus.* 2 Peter ii. 4. "Cast down to *hell*." 1. Asserted by orthodox Lex. to be equivalent to *gehenna*. 2. *Tartarus* said to be a part of *hades*. ⚡ So says Remington, Joel Hawes, Greenfield, Dr. Geo. Campbell, "Ency. of Rel. Knowledge."

IV. *Gehenna.* *Literal*—valley of Hinnom; *fig.*—*represented*, generally, calamities, temporal, that came upon the Jews. (*Schleusner, et alin.*) True Bible meaning learned from Old Testament. Jer. vii. 29-34; Jer. xix. 6. Isa. xxx. 33. 1. James iii. 6. "Tongue set on fire of *hell*." 2. Matt. v. 22. "In danger of council—judgment—*hell* fire." Three degrees of crime and punishment; two finite, one infinite!—? "Five." Isa. xxx. 33. "Tophet." xxxiv:—Isa. xxxi. 9. "In Zion." Ezek. xxii. 17-22!—Admissions of Dr. A. Clarke, Alex. Campbell, George Townsend, Rosenmuller. (*Paige*, pp. 33-39.) 2. Matt. xxii. 15-33. "Child of *hell*—damnation of *hell*." (*Paige*,

pp. 121-3.) See *context*, and Matt. 24th and 25th. 4. Mark ix. 43-49. "Cut off hand," etc., "not be cast into *hell-fire*—not to be quenched." Matt. v. 29, 30. Expl. 1. Contrast of "life", and "king. of heaven." "Hell" is the *opposite*. 2. Go to *heaven*, above, with one eye, hand, etc!-? 3. Unquenchable "*fire*", etc. Jer. xvii. 27; vii. 20; also, lxvi. 23, 25. 5. Matt. x. 28; Luke xii. 4, 5. "Destroy soul and body in *hell*"—"be cast into hell." Isa. x. 15-20. Of Assyria, as a "*forest*"—"destroy soul and body." Temporal calamities.

Facts in relation to hell, especially gehenna.

1. Hebrew language had *no word* to express a place of future or endless misery. McKnight, (Paige, p. 47.) 2. *Gehenna*, the only word claimed by learned orthodox, to mean the place of *endless* woe. 3. And *that*, only as an *emblem*, came to this "*gradually*, and in process of time," says Dr. G. Campbell. 4. Some orthodox writers (as above) admit *gehenna* to be sometimes used in the N. T., in the literal sense—"valley of Hinnom." 5. Some learned orthodox writers (as quoted) admit that *sheol* and *hades* should *never* be rendered *hell*, as the word is now used. 6. That the English word *hell*, did not exclusively mean "world of woe", two hundred years ago. Prof. Stuart, and Dr. A. Clarke. 7. *Gehenna* is *never* used in connection with *resurrection* or future life. 8. *Never* used except in addressing *Jews*. Never addressed to the *Gentiles*. 9. Not once in the *Acts*; hence, not in all the recorded apostles preaching. 10. *Sheol*, *hades*, *tartarus*, or *gehenna*, never called *endless*. 11. Future salvation never said to be from *exposedness* to hell, in any form. 12. John never used *gehenna*, in Gospel, Epistles, or Revelation. 13. Luke did not in the *Acts*. 14. Paul never used *gehenna*, as recorded—never in his reported sermons, or his Epistles. Yet "*all the counsel of God*." 15. Not used by Peter, at all. 16. Nor by Jude. 17. If *hades* is

hell, and *tartarus* hell, or *gehenna* hell, or in *hades*; then hell *in* hell! And if "lake of fire" is hell, then hell *within* hell is cast *into* hell! Or, if the "lake of fire" is *gehenna*, then hell *in* a hell is cast *into itself*! 18. If hell, in any form, means a future world of woe, the sacred writers learned it from Jews, and farther back from pagans, and not from God, or any of his inspired servants. 19. A *curious* fact that four words—*sheol*, *hades*, *tartarus*, and *gehenna*, are rendered by one word—*hell*; while one of them is rendered by three words—*grave*, *pit*, *hell*! 20. The learned orthodox have two hells after death, one before, and one after the resurrection; common partialists know of only one hell. 21. McKnight, (see above,) says the word, meaning our hell, was borrowed of the barbarians. The idea also? 22. Orthodox writers admit *gehenna* did *not* originally mean their *hell*,—and we have no divine authority for changing the meaning.

EVERLASTING, ETERNAL, FOREVERMORE, ETC.

I. Everlasting does not mean endless. To the law and the testimony.

1. Gen. xvii. 8. "Canaan an everlasting possession." 2. Ex. xl. 15; Num. xxv. 13. "Everlasting Priesthood" of Aaron. 3. Lev. xvii. 33, 34. "To make an atonement once a year, an everlasting statute." 4. Luke xvi. 9. "Receive you into everlasting habitations." 5. Jude 13. "Eternal fire." 6. Jer. xxiii. 40. "An everlasting reproach."

II. *Ever*—not endlessly.

1. Lev. vi. 13. "For *ever* burning on the altar," 2. Isa. xxxiii. 20. "Not one of her stakes [of Jerusalem] shall *ever* be removed." 3. Luke xv. 31. "Son thou art *ever* with me." 4. 2 Tim. iii. 7. "*Ever* learning," etc.

III. *Forever*—not to all eternity.

1. Gen. xiii. 15; 2. Ex. xii. 14–24, Keep "feast" of passover "by an ordinance, for ever." 3. Ex. xix. 9.

“That the people may believe” Moses “forever.” 4. Ex. xxi. 6. “Bore servant’s ear, and serve forever.” 6. Josh. iv. 7. “Stones are a memorial forever.” 7. Luke i. 55. “Spoke to Abraham and his seed forever.” 8. Phil. 15. “Receive him [the servant] forever.” 9. Various Jewish statutes forever.” 10. Ps. xxxvii. 29. “Dwell in land forever.” 11. Jonah [ii. 6] in hell “forever.”

IV. *Forever and ever.*

1. Rev. xi. 15. “Christ reign for and ever”, with 1 Cor. xv. 14–28. 2. Rev. xxii. 5. Saints “reign *for and ever.*” 3. Rev. xx. 10. “Day and night, *for and ever.*” 4. Isa. xxx. 7. Book “for time to come *for and ever.*” 5. Jer. vii. 7; xxv. 5. The “land” given “*for and ever.*” 6. Isa. xxxiv. 10. Of Idumea, “forever—and *for and ever.*”

V. *Never.*

1. Lev. vi. 13. “Fire never go out.” 2. 2 Sam. xxii. 10. “Sword never depart.” 3. Isa. lxii. 6. “Watchman *never* hold their peace.” 4. Jer. xxxiii. 17. “David *never* want” a succession.

VI. *Forever, and longer!*

1. Ex. xv. 18. “Lord reign for ever and ever”—(LXX. *aiona, kai ep’ aiona, KAI ETI!*) 2. Micah iv. 5. “Walk for ever and ever”—(*eis ton aiona, kai epe keina!*) 3. Dan. xii. 3. “For ever and ever,” from a similar phrase.

GREEK WORDS OF DURATION, COMMONLY RENDERED FOR EVER, ETC.

I. *Aei.* “Ever,” “always.” Mark xv. 8; Acts vii. 51; 2 Cor. iv. 11; vi. 10; Tit. i. 12; Heb. iii. 10; Pet. iii. 15; 2 Pet. i. 12. Never, in the New Testament, means *endlessly*, but continually.

II. *Aidios.* “Eternal” etc. 1. Rom. i. 20. “*Eternal* power.” 2. Jude 6. “*Everlasting* chains.”

III. 1 Tim. i. 4. “*Endless* genealogies.”

IV. *Akatalutos.* Heb. vii. 16. “*Endless* life.”

V. *Aion*. "World," etc. See authorities; Greenfield's Lex.—"Duration, finite or infinite; eternity; time, past or future; age; lifetime; world; universe." Donnegan's Lex.—"Time; life-time; life; age of man; a long per., eternity. With *eis*, to a very long period—to eternity. *Apo*—from, or in the memory of man." Adj: "Of long duration; eternal—lasting; permanent." Dr. George Campbell—"state." Alex. Campbell—do.—"radical idea is indefinite duration." Adj. "Limited, when applied to things of time, or this life." Locke—past—"Jewish ages, or jubilees." Ex. xxi. 6, *eis ton aion*—"to the age, or jubilee," *not* "forever." Dr. A. Clarke, on Matt. xii. 32—"age, or dispensation." Wakefield—do. So Pearce, Hammond, Cappe, etc. (Paige, pp. 81-6, 94-6 249-50, 268, 313-14.

VI. *Aionios*—"Everlasting," etc. Exceptions to the common rendering in the New Testament.—1. Rom. xvi. 25. "Since the world began"—*chronois aioniois*. 2. 2 Tim. i. 6; Tit. i. 2. "Before the world began"—*pro chron aionion*;—yet not eternity in Titus. 3. Philemon 15. Rendered "forever."

VII. Peculiar phrases formed with *aion*, etc. 1. *Eis ton aiona kai eis ton aionos*, rendered "for ever and ever," in Ps. x. 16; xlviii. 14; cxix. 44: cxlv. 2, 21; cxlvii. 6. 2. With *eti* and *epekeina*, in Ex. xv. 18; Dan. xii. 3; Micah iv. 5. 3. *Eis aiona aionos*, "forever in Ps. xxxvii. 29; lxi. 8; cxii. 9; cxxxii. 14—yet a limited period, except, possibly, in one sense. 4. *Aions* or *aions*. Gal. i. 5; Phil. iv. 21; 1 Tim. i. 17; Heb. xiii. 2; Rev. various passages, and in other places: *eis tous aionos ton aionon*—"for ever and ever." 5. 2 Pet. iii. 18. "For ever"—*eis EMERAN aionos!*—for, or to a day of eternity!

AION—in the New Testament, commonly rendered "world"; and with *eis*, "for ever."

1. "Course"—Eph. ii. 2—*aiona tou kosmou*. 2. With

day. 2. Pet. iii. 18—*eis emeran aionos*—"forever." 3. "Eternal." 1 Tim. i. 17—"King eternal"—*ton aionon*. Eph. iii. 11. "Eternal purpose"—*prophesin ton aionon*. 4. Past. Luke i. 70; Acts iii. 21—*apo aionon*—"since the world began." Acts xv. 18—do.—"from the beginning of the world." Past, plural. 1 Cor. ii. 7—*pro ton aionon*—"before the world." Eph. iii. 9—*apo*—"from the beginning of the world." 5. Future—"to come." Mark x. 30. *Erchomos*. Heb. vi. 5. *Mellontos*. 6. Present. Matt. xiii. 22; xii. 32; Rom. xii. 2—*tontos*—"this world." 1 Tim. vi. 17—"this world." Luke xx. 35. 2 Tim. vi. 10; Tit. ii. 12. 7. Plural—*eis tous aionas*—"forever", in Matt. vi. 13; Rom. i. 25. xi. 36; 2 Cor. xi. 31. 8. Its "end." Matt. xiii. 39, 40-49; Matt. xxiv. 3. "End" in the plural. 1 Cor. x. 11—*tele ton aionon*; Heb. ix. 26. 9. "Ages." Eph. ii. 7. "Ages to come"—*aiosi tois eperchomiais*. Eph. iii. 21. "Throughout all ages, world without end"—*eis pasas tas geneas tou aionios tou aionon*. 10. *Aions* or *aions*. Gal. i. 15. Phil. iv. 20; 1 Tim. i. 17; Heb. xiii. 21; Rev. etc., "forever and ever"—*eis tous aionas ton aionon*. 11. With *eti* or *epekeina*. Ex. xv. 18; Dan. xii. 13; Micah iv. 5. "Forever," more, or longer!

By a careful comparison of these texts, it will be seen that we must look to the manner in which these terms are employed, in order to understand them. The connection and general scope of the writer or speaker.

"DIE IN SIN."—JOHN.

1. Parallel with ch. vii. 34, and xiii. 33. 2. "Can not come," does not mean never come. Said to Peter, "come afterwards." So, finally, "all come"—Christ "draw all men,"—even these Jews. Rom. xi. 12, 15, 23, 26. 3. Does not say, "die," and after that, not come. Both at once—"seek" deliverance, and find none. 4. In *sin*, not "sins"—die for it. Num. xxvii. 1-3, "in his own sin." xvi. 28-30. Korah. Deut. xxxii. 49-52. Moses! 5. All

die sinners in the general sense. All damned!? 6. The "dead feed from sin." Rom. vi. 7. And evident from origin of sin—"the flesh." Rom. vii. 18-25; viii. 1-3. 7. All to be raised in a blessed state. 1 Cor. xv. Authorities.—Gilpin, Elsley, Doddridge, Kendrick, Calmet, Grotius, Campbell, (Dr. Clarke, on vii. 34;) McKnight. (Paige, pp. 178—81.)

RESURRECTION TO DAMNATION.—JOHN 5: 28, 29.

1. The context. 2. Parallel with Dan. xii. 2. When? Matt. xxiv. 21. "Great tribulation," with Dan. xii. 1. Dan. xii. 11, "desolation," with Matt. xxiv. 15-20, and Luke xxi. 20-24. Dan. xii. 7. "When?" "Scatter power of holy people." 3. Illustrations, from Acts x. 1, 2, and xi. 13, 14. Cornelius. Matt. xxv. 1-13. "Virgins." In "graves" of darkness, unbelief, ignorance. Luke ii. 34. "For fall and rising again—*anastasis*—of many in Israel." 4. Use of "graves." Ezek. xxxvii. 11-14. Jews in Captivity.

Authorities.—Jahn says, it is "uncertain" whether Dan. xii. 2, refers to future life. Grotius, refers it to changes among the Jews. A. Clarke says, also, that it has been so understood. Cappe, Lightfoot. (Paige, pp. 174—6.)

"DESTRUCTION."

Not the punishment of sin, in the sense of annihilation.

1. Bible use of the word, "destruction." Hos. xiii. 9. "Thou hast destroyed thyself; but in me is thy help." Ps. xc. 3. "Thou turnest man to destruction; and sayest, return," etc. Ecc. vii. 15; Luke xiii. 33; Isa. lvii. 1—"the just"—"a prophet"—"the righteous—perisheth." Job xix. 10. "He hath destroyed me on every side." li. 3. Ps. cvii. 20. "Healed, . . . and delivered them from their destructions." Jude 5. "Destruction" of Israelites was their natural death. See Num. xiv. 29-37. To be raised, and "destroyed" again?! "End." Ecc. vii. 2. "End of all men." Matt. xxvii. 20. "Destroy Jesus."

Matt. xxii. 7. "Destroy enemies with armies." 1 Cor. v. 5. "Destruction of flesh," yet lived, and forgiven—2 Cor. ii. 6, 7. 2 Pet. iii. 6. Old world perished by the flood. Luke xvii. 27. "Destroyed." By Old Testament, seem the natural death—"cut off"—stoned, etc. Ps. xci. 6. "Destruction wasteth at noon-day." Deut. vii. 23. Jews destroyed Canaanites with mighty destruction. Num. xxi. 3. "Utterly destroyed." Ps. lii. 5. "Destroy thee forever," by taking thee out of the land. Jer. xvii. 18. "Destroy with double destruction." (Double annihilation?!) Gen. vi. 7, 13, 17—"destruction of antedeluvians by flood, was their "end." (To be raised and ended with another destruction—second death in fire"? Rev. 20.) Job (vi. 9) prayed God to destroy him! Luke vi. 9; ix. 56. "Destroy life—lives"—soul—souls. Ps. lxxviii. 45. "*Frogs*, destroyed the Egyptians." Gen. xiii. 10; Luke xvii. 29. "Destroyed Sodomites with fire." (To be raised for destruction in another fire? Rev. 20.) 1 Sam. xv. 8—20. Saul "utterly destroyed all the Amelekites with the sword." Prov. xi. 9. Hypocrite "destroyed his neighbor with his mouth." Ps. lxxiii. 18. "Cast down to destruction—consumed with terrors." (Then not annihilation.) 2 Pet. ii. 12. "Destroyed as brute beast." (They in a "lake of fire"?)

Destruction not annihilation—miscellaneous arguments.

1. Punishment is generally represented as misery—suffering—"torment." Rich man "tormented in flames." Matt. xxv. 46. "Everlasting punishment"—*colasis* "torment," in 1 John iv. 18. Greenfield—"chastisement," etc. Matt. xxiv. 21. "Tribulation," "Fire" tortures. Rom. ii. 9, "Tribulation and anguish" "Smoke of torment," etc., in Rev. Rev. xiv. 10; xx. 10—"shall be tormented forever," etc. 2. According to works. By annihilation, all alike. By the stealing of a pin, and the murderer of father and mother—the same! 3. Who

shall live? Murderer,—and his victim destroyed? etc. 4. Bible speaks of greater, and less punishments, etc. Lam. iv. 6. “Punishment of Jews greater than that of Sodom.” Heb. x. 29. “Sorer punishment.” Luke xii. 47, 48. Few and many “stripes.” Matt. v. 22. “Judgment”—“council”—“Hell-fire.” 1 John v. 16, 17. “Sin unto death—one *not* unto death.” What is it? for only that is not death, not to be prayed for. Matt. x. 15. “More tolerable in day of judgment,” etc, Matt. xxiii. 14. “Receive greater damnation.” 5. Those who are raised, are raised immortal, and can die no more, 1 Cor. 15; and Luke xx. 36. 6. All the proofs of present remedial punishment disprove annihilation. 7. So also the proofs of universal salvation. 8. If all are to be raised, the phrase—“accounted worthy”—avails not the destructionist, nor any passage speaking before the resurrection. If not, then the “second death”, in Revelation, is no argument for them.

PROOFS OF FINAL UNIVERSAL SALVATION.

1. God the universal Father. 2. Whose nature is love. 3. All whose attributes are the attributes of love; wisdom, power, justice, omnipresence, unchangeability, immortality. 4. Who is good unto all. 5. Good, “kind even to the evil”—the wicked. 6. Good, too, even in punishing. Because his nature is love, and his punishments are remedial. 7. Universal reconciliation. (1) Col. i. 13–20—“Reconcile all things to himself.” 2 Cor. v. 18–21—“Reconcile the world unto himself.” Rom. xi. 15. (2) Rom. v. 10. “If reconciled, then saved.” (3) “All things”—“the universe,”—Prof. Stuart. Eph. i. 10, “Gather all things in Christ.” 1 Cor. i. 26–29, and Phil. ii. 9–11, on “things.” (4) On “the world,” as distinguished from the elect, or good. John xvii. 9, 10, 20–23. 1 John ii. 1, 2, “Propitiation.” 8. Universal blessing, confirmed by an oath. Heb. vi. 16–19—the

“oath.” Gen. xii. 1-3; xxii. 15-18; xxvi. 1-5; xxviii. 13-15. What the blessing is. Acts iii. 25, 26. Man’s present unbelief can not prevent its being enjoyed. Rom. iii. 3, 4. 9. Deliverance of the whole moral suffering creation. Rom. viii. 18-23. Heb. ii. 14. “The creature.” Col. i. 15, 23. Christ “first born of every creature”—*ktisis*. “Gospel preached to every creature”—*ktisis*. Mark xvi. 15, “Preach the Gospel to every creature”—*ktisis*. Rev. v. 13, “And every creature”—*ktisma*, etc. 10. Universal Righteousness. Rom. v. 19, with the context. Isa. xlv. 24. See Ezek. xvi. 60-63. 11. Universal justification,—by superabounding grace. Rom. v. 18. 12. Universal resurrection. “Of the just and the unjust.” Acts xxiv. 14, 15. Of all, “as the angels of God.” Matt. xxii. 28-39. Luke xx. 27-38. Of all “in Christ,” etc. 1 Cor. xv. Affording a luminous account of the resurrection. John v. 28, 29, offers no objection to this view, because the subject does not relate to the literal resurrection. 13. Universal subjection to Christ, and “God being all in all!” 1 Cor. xv. 24-28, Heb. ii. 5-9. Phil. iii. 20, 21. Eph. v. 23, 25, “Church subject to Christ.” Heb. xii. 9, “Be in subjection to the Father of spirits and live.” 14. Universal salvation. God the universal Savior. 1 Tim. iv. 10. Tit. ii. 11, 12, 1 Tim. ii. 4, Heb. viii. 6, 12. Christ—the sent of God—a universal Savior. John iv. 40-42—The testimony of the Samaritans. 1 John iv. 14, John’s testimony. Also Rom. xi. 25, 26. 15. Universal ingathering into Christ. Eph. i. 1-12. Into “one fold”—John x. 16. In this, and all God’s promises, designs, purposes and will, he foresaw all contingencies and obstacles, and prepared for them:—as sin, unbelief, free agency, etc. 16. Christ the universal light. John viii. 12, “Light of the world.” John i. 9, “True light,” etc. Isa. xlii. 5-7, “Light of the Gentiles.” Luke ii. 25-32. 17. Universal return to

God. Rom. xi. 36, "Of him, through him, to him are all things." 18. Universal destruction of man's enemies. Of the Devil. Heb. ii. 15. Of sin, the devil's works. Dan. ix. 24—"sin." John i. 29, "Taket away the sin of the world." 1 John. iii. 8, "Works of the devil." 1 Cor. xv. 56. "Sting of death." Of death—"the last." 1 Cor. xv. 26, 54, and Isa. xxv. 8. Of the grave or "hell." 1 Cor. xv. 55; Hosea xiii. 14; Rev. xx. 14. 19. Universal coming to Christ. All shall come that are given and none shall be cast away. Ps. ii. 8, "Heathen," etc. John iii. 35. "Given him all things;" vi. 37, "All come," etc.; xvii. 2, "Give eternal life,"—with 1 John v. 10, 12, "Record." John xii. 32, "Draw all men." 20. Universal confession of Jesus as Lord to God's glory. Phil. ii. 9-11. Ps. l. 23, "Praise glorifieth" God. Universal praise and adoration. Rev. v. 13. Universal joy. Luke ii. 9-11. God's highest glory universal salvation. Ps. l. 23. 21. Christ the universal head. 1 Cor. xi. 3; Eph. iii. 4-6; iv. 12-16; v. 23-27. 22. Happiness of the saved requires universal salvation. The reasonableness of this proposition will appear in a moment, when we consider the nature of man. That all shall come is distinctly declared. Ps. xxii. 27, 28. 23. Universal fulfillment of God's law (of love). Matt. v. 18, "All to be fulfilled." Rom. xiii. 10, "Love is fulfillment." Matt. xxii. 37-40, "Thou shalt love God," and man.

CERTAIN ACCOMPLISHMENT OF GOD'S WILL, DESIGNS AND
PURPOSES.

1. Of his will. Eph. i. 11. "Worketh all things." Isa. xliii. 13. "I will work; and who shall let it?" Dan. iv. 13. "Doeth according," etc. 2. Of his purpose, (and pleasure.) Isa. xiv. 24-27. "I have purposed—it shall stand:—who disannuls? Isa. lv. 8-11. "As the rain, etc., shall acc." Isa. xlv. 9, 10. "My counsel shall stand,—I

will do all my pleasure." Phil. ii. 12, 13. "Worketh in you to will," etc. 3. Unbelief not prevent it. 2 Tim. ii. 12, 13. "If we believe not, yet he abideth faithful." Rom. iii. 3, 4. "What?" Luke i. 18-20. Case of Zacharias. 1 John v. 10-13. 4. Miscellaneous argument. Jer. xxii. 17-26, 27. "Nothing too hard for" God. Prov. xxi. 1. "He turneth the king's heart," etc. Num. xxiii. 18-20. "Will not repent—will do it," etc. Acts i. 7. "Times and seasons in his own power." Rom. ix. 16. "Not of him that willeth, but of God." Isa. x. 15. "Axe—saw—rod"—etc. Zech. iv. 6, 7. "Not by might, nor by power, but"—etc. Parable of "tower." Job xxiii. 13. God does "what his soul desireth." 5. Of Christ's mission. Matt. xxviii. 18 "All power in heaven given" him. Isa. lii. 10, 11. He shall "see of the travail of soul." 2 Cor. i. 18-20. "All the promises yea and amen."

BR. PINGREE AS A DEBATER.

As he was more distinguished as a religious disputant, than any minister of our order in the West, if not in the world, it will be expected that we should speak of him in this capacity. Space will not permit much to be said here, however desirable it might be. Considering his age, he was doubtless, the most celebrated and successful controversialist in the world at the time of his death.

He was a man of uncommon diffidence. One of the last, we should naturally suppose, who could have been brought out by *any* circumstances, to occupy the position he deservedly occupied, in the religious world. The study of the qualities of the mind—the nature of the opposition to his sentiments, together with the peculiar character of the people among whom he preached and mingled, developed the argumentative, defensive and combative traits of his mind. So that his character in this respect, became greatly changed. But his discussions

notwithstanding the apparent impetuosity of his mind, were uniformly managed, at least, so far as he was concerned, with propriety and dignity. He never allowed himself to descend to a low unbrotherly and ungentlemanly style of reasoning, even though his opponent indulged to any extent, in such a course. *Argument—argument*—was the main drift of his enquiry—when engaged in controversy on the grand question of man's final state. If he opened the debate—he would lay down a clear, full, and Bible proposition, in the outset, on which he would *hinge* all his future efforts and arguments. How clearly this peculiar, but valuable method is seen in his opening speech in the debate with Rev. Mr. Waller, of which a few extracts are here given. To his mind, all theories ought to be made to bend to the CHARACTER OF GOD. Let that be the standard by which to try all the opinions and creeds of men. In the speech referred to he says:—

“There may be difficulties in interpreting the Bible. It was written eighteen centuries ago. The languages in which it was written are different from our own; and besides that, the same phrases are differently understood now, from what they were then, in the same language. We bring the character and nature of God, the AUTHOR of the Bible, to bear on its interpretation. This all will readily see to be a proper mode of argument.

“What, then, are the nature and character of God, as introduced to our view by Scripture? He is “OUR FATHER,” “the Father of our spirits;” “the God of the spirits of all flesh.” He is not only that, but his very nature and essence is LOVE. (1 John iv. 2–12.) “GOD IS LOVE.” It is his very *nature, essence and name*. Again: God is good to all. Not only is he our Father, the Father of our spirits, the God of the spirits of all flesh, but “he is good unto all, and his tender mercies are over all

his works." As Jesus Christ, in his sermon on the mount, commands us to return good for evil; so he teaches us that God is "kind even to the evil and unthankful"—he is good to the sinful and unrighteous. It is well to remember this; and that this nature of love, and this goodness in the Father of our spirits, are *unchangeable*. God is not mutable; he changes not. He is not one thing to-day and another thing to-morrow. He is always of the same mind; now, and through eternity. Though he may punish us for our *sins*; (and he does so, for the Scriptures say we are judged, rewarded, or punished, according to our works;) yet he punishes in kindness. Being *unchangeable*, and forever the same, even if he should punish us in the future life, his punishments would be directed by love and goodness towards us, inflicted in the spirit of a *Father*. Though our punishment should last for thousands and millions of years, it would be for our benefit, "our profit," unless God changes at our death.

"This truth in reference to the relation he bears to us, I wish to be remembered throughout this discussion, as bearing upon our exposition of Scripture. We must not understand Scripture as teaching any doctrine opposed to the nature and character of God. It is no *imaginary* nature and character of God that I have described. It is his known and well understood character, as distinctly revealed in his own divine word. It was proper for me to introduce this fact in the opening of this discussion; as it has an important bearing upon what I shall say hereafter."

Another important secret of his success in popular debates, was this:—he would, on rising to reply, dispose of his opponent's arguments, reasoning or sophistry, as the case might be, in the most direct and off-hand manner, and then hasten to the earnest and emphatic proclamation

of his own doctrinal views. In this way he was enabled to do much besides dealing with his antagonist. And no one knew better than he did how to improve these opportunities.

It may be well to present a few specimens of his method of doing away objections to his sentiments. In his opening speech, which usually contains the ground-work of the debate, Mr. Waller had said, that the great mass of mankind in every age believed in the doctrine of endless misery, etc., and hence, from this fact it was evident to that gentleman that universal salvation must be false. When our ardent and clear-sighted young theologian rose to reply, he readily disposed of this old and favorite objection on this wise:—

“What seems to trouble my friend most is, that, as he says, the doctrine of Universalism is *new* and *modern*, in his estimation. He says it is strange that all men should have gone astray upon the subject, and for so long a time, etc. What a pity my friend had not lived in the time of Baal’s prophets, and Elijah! He would have said, if he had witnessed their controversy, that the prophets of Baal were right, because they were four hundred and fifty in number, and Elijah was wrong, because he was only *one* man. If he had lived in the days of Jesus Christ, he would have been on the side of the Jews. At that time you might have looked over the wide world, and what man of ever so enlightened a mind, had clear ideas of a future life? Jesus Christ came to bring it “to light.” But he was ALONE. My friend, according to the spirit of his argument, would have been of the number of those who said: Here you are only *one man*, and the whole world is of a contrary opinion. We will not accept your testimony. “Away with him! Crucify him!!” The world has not had these views; therefore they must be wrong.

“Suppose he had lived in the days of Luther. According

to his present rule, he would have stood by the side of Rome and the Pope. The whole church was Roman and Popish; nay, *was* Rome and the Pope. And my friend would have been there. He would have told Luther to go away; that he was one man, right in the face of the whole church and all Christendom, and therefore in the *wrong*. When in after ages, a philosopher introduced the theory of the movements of the heavenly bodies, he would have been of those who condemned him to silence, because he stood alone, and uttered for truth what was *new*. Or when Harvey discovered the circulation of the blood, had my friend been there, he would have said that it certainly could not be so, since the whole scientific world denied it. He would have said to this great discoverer: You are but one man *alone*. It is a modern discovery—away with it!

“Just so here; that is, granting, for the present all his assumption; and upon this principle of settling questions, there could be no human PROGRESS; the world would never become any wiser. It would remain ignorant forever. It would never progress without new light being from time to time shed upon its old opinions, and if an opinion must always be held because it has once been held.”

And in a subsequent argument, he thus spoke:—

“Mr. Waller represents me as taking the position that I am equal to Elijah, and to Jesus Christ, and to Luther; nay, as if I presumed to place myself above them all. Was that the point of my remarks? Did I make any such assertion? Did I say any thing in disparagement of those great, high, and holy names? or elevate myself to their height? What then was my argument? It was simply this, as you know; that according to Mr. Waller’s argument,—that what the mass of the world believe must be true,—if he had lived in the days of those men, he would have been on the side of the *majority*, and would

have been opposed to receiving any thing from these reformers, believing that because they stood single and *alone* against the mass, they must be false; and that, *upon his principle* of deciding questions, he would have been an apponent of all reformatations that have ever been commenced in the world. My remarks did not go to convey any such idea as that I considered myself equal to Luther, etc., but simply to show, from referring to those cases, that the mass of minds were not necessarily, nor always right; and that even things which the world had *unanimously rejected*, might be true; aye, things *universally rejected*, have been demonstrated to be true, notwithstanding that the “mass of well regulated minds” was in opposition to them.

“Why, sir, ‘he is a setter forth of strange gods,’ was the language of the polished pagans to the apostle Paul. So Mr. Waller says; that it is a ‘strange and unheard of thing’ that the doctrine of universal salvation taught in the Bible should not have been discovered before the time of Ballou! Just so the Greeks thought of the Gospel preached by Paul! They believed in the infallibility of the MAJORITY; and would not my friend have done the same thing, had he been there? acting, I mean, upon the same principles he has advocated here to-day.

“So far from such principles being applicable to the question, I believe—and has not Jesus Christ himself said it?—that the *majority are generally in the wrong*. Christ has said, ‘Broad is the way that leadeth to destruction, and *many* there be that find it. But strait is the gate and narrow is the path that leadeth unto life; and *few* there be that find it.’ Watts has expressed it thus—

“‘*Broad* is the way that leads to death,
And THOUSANDS walk *together* there!
But wisdom show a narrow path,
With here—and there—a traveler!’

And the history of mankind shows this to be a general truth. I repeat it, it is generally the *few* who are correct, and not the many. It has been so in all ages. Mr. Waller talks about *the mass*. If left to the mass of minds, I ask what would have become of truth in past ages? Did not the mass of minds, from the earliest times, depart from the one true God, and give themselves over to many gods? There was a time when the truth that there was but one God began to be preached, in opposition to the unanimous opinion of the whole mass of human minds. My friend, if he had acted upon the principle that the opinions of men of wisdom and learning must decide questions of this sort—which is his principle to-day—would have said, Away with it! it is a *new* and *strange* phenomenon, unheard of before; and the whole world has always been the other way;—away with this new doctrine of one God! There are many gods—see them all around—upon the heights of Olympus, in the temples of religion, in the groves, and in the rivers. The great and learned of all ages have so thought. ‘These be *thy* gods! O people!’ Thus he would have been a polytheist in the days of polytheism, upon the principle that the majority—‘the mass’—are right.

“Did not the Universal Church believe, for a time, in the doctrine of the ‘Real Presence?’ Had not the great body of the learned and pious and distinguished—the ‘*mass* of well regulated minds’ who professed Christianity throughout the world for ages, been unanimous in this belief? Even Luther himself admitted it, when he commenced the Reformation. If my friend had lived at that time, he would have held to the doctrine of transubstantiation, if he had been consistent with his present principles. My friends, we did not come here to ask what ‘THE CHURCH’ has taught on the subject before us. If that were the rule of faith, I would go at once to Rome,

and ask the Cardinals and Pope to instruct me; for upon that principle, Protestantism and the Reformation are a nullity. We profess, however, to be governed by a different principle. We come here to ask what the WORD OF GOD teaches, and to abide by its decision; and no such question as this can be decided by the authority of the church, or by the mass of men's opinions."

In defence of his statement, viz, that all doctrines should be tried by the adorable character of the Divine Being, with which proposition he commenced the discussion, he says:—

"Now, if we should understand the disposition of a father to his children, who we were told was a kind and tender father, we should say it was not probable that he would torture his child as long as he lived, and when about to die, should exert his power to make him live again, and so continue to revive and torture him over and over and over again, as long as it was possible to make him live. Or suppose we were told that a father had made such a declaration of his intention towards his child who had offended him; would it not be proper to look at the disposition of the parent, his character, (if the language was *ambiguous*, I mean,) in reference to the true interpretation of the language expressing his purpose? This would not be violating the laws of language, but simply bringing the author's character to bear upon his own language where it was ambiguous. In this way we endeavor to find out the true meaning of the passages relating to "*hell*," "*damnation*," or "*everlasting punishment*," which you must admit are equivocal. I shall not discuss these passages now. But when such passages are ambiguous, how shall we always find out their meaning, except by finding out the character of God who has revealed the truth in those words of Scripture? I pass that then for the present."

Early in the discussion, he had presented an argument, for the affirmative of the question, "Do the Scriptures teach the doctrine of the final holiness and happiness of all mankind,"? *based* on Romans viii. with reference to the ultimate deliverance of the whole moral "creation." His ingenious opponent had made much effort to explain away the meaning of the word creature or creation. The following quotation from our brother's speech, touching this matter, will not fail of being understood, as it could not have failed of being fully appreciated by his opposing brother at the time.

"I will read and comment again upon the whole passage, in order that no further excuse may remain for Mr. Waller's not examining it. I now state what I stated before, that the 20th and 21st verses above quoted, are those that are relied on by Universalists as distinctly supporting the doctrine of universal salvation. I said that the word 'creature', in the 20th verse, is the same word in the original, as the word translated 'creation,' in the 22d verse; and that it therefore may read, 'the *whole* CREATION shall be delivered from the bondage of corruption,' etc.; meaning, of course, all the creation here spoken of, which 'was made subject to vanity;' i. e. the human race.

"Now the inquiry comes from my friend, why does not the word 'creation' here refer to the brutes, and the angels, etc., as well as to man? And this being answered, he says he will present the passage in such a light that he can look at it. Let us see therefore if we can answer his question, and if there be really any difficulty in the way of its proper interpretation. We will take the passage and see, in the first place, in what manner it will apply to the *brute* creation. How would it read when thus applied? Let us read it so: "For the earnest expectation of the (*brute*) creation waiteth for the manifestation of the sons

of God! For the (*brute*) creation was made subject to vanity, not willingly, but by reason of him who hath subjected the same (i. e. the *brute creation*) IN HOPE. [This hardly corresponds with our view of brute intellect. Do brutes '*hope?*'] Because the (*brute*) creation itself shall be delivered from the bondage of corruption into the glorious liberty of the sons of God.'

"What then is to become of the human creation? Where can be the spirit of a Father in this? *Men* are sent to the world of wo to suffer the pains of eternal perdition, and to writhe forever in the agonies of hell; but the *brutes* are they to whom the glorious promises of the Gospel apply, and who are to be delivered from the bondage of corruption into the glorious liberty of the sons of God!! The passage can not by any possibility be construed to apply to the brute creation. I can not pretend to say, because nothing is revealed upon the question, what is to become of brutes hereafter, if there be any hereafter for them. But that this passage does not apply to them, is very certain; and it can not be possible that my friend so thinks of applying it.

"Again, the inquiry is made, Why does not the passage apply to *angelic* creatures? Let us again make the passage, thus applied, answer for itself: "For the earnest expectation of the (*angelic*) creation waiteth for the manifestation of the sons of God. For the (*angelic*) creation was made subject to vanity, (!) not willingly, but by reason of him who hath subjected the same (*angelic creation*) in hope." Is it so? Is this the fact? Is the angelic creation made subject to vanity? Let us read on. 'Because the (*angelic*) creation,' that love and adore around the throne of God, 'shall be delivered from the *bondage of corruption* into the glorious liberty of the children of God!' Is that their condition? Do the angels of God

stand in need of that kind of deliverance? If so, the language may apply to them; otherwise, not.

“But I once heard one say, in speaking of this passage, that the word creation applies to the *fallen angels*. Let us see how the passage will read when thus applied: ‘For the earnest expectation of the *fallen angelic* creation, (that is, of the devils, so called,) waiteth for the manifestation of the sons of God! For the fallen angels, or devils, were made subject to vanity—not willingly, but by reason of him who hath subjected the same in hope! For the fallen angels, devils, themselves shall be delivered from the bondage of corruption into the glorious liberty of the sons of God!’ According to the last reading, what does the theory involve? That a man must believe in the salvation of DEVILS, but that the HUMAN RACE are doomed to eternal perdition! We see, then, on the very face of the passage, that it *can not* refer to brutes, or angels, or devils.

“Then to what does the word ‘creature,’ or creation, refer? There are some who say it refers to the *saints*. The passage is plain in itself, and on its very face; and the more we examine it, the more evident it is that it must *necessarily* be explained in only one way. Let us now see how the verses read, when applied to the saints: ‘For the earnest expectation of the *saints* waiteth for the manifestation of the sons of God. For the *saints* were made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.’ Is this the condition of the SAINTS alone? The passage relates to the period *before* they were saints. ‘For the *saints* shall be delivered from the bondage of corruption into the glorious liberty of the sons of God.’ Have not the saints already the liberty of the sons of God? Were they made subject to vanity, *as saints*? does it, or can it apply to them exclusively? It certainly can not. If it does not apply to

saints, therefore, to whom does it apply? *To men, in general.* What can we think it applies to, except the human creation; men that have sinned; that were made subject to vanity—that are in the bondage of corruption, and who hope for a deliverance into the glorious liberty of the sons of God?

“Let us look at an example or two where the same word, ‘creature,’ is used. Col. i. 19. ‘Christ the first-born of every *creature*.’ Of what ‘creatures’ is Christ here spoken of as being the first-born? I presume not of angels, or brutes; but of men. Again, ‘the Gospel should be preached unto every creature.’ What creature does this refer to? *Brute* creatures?—! or angelic creatures? Are these the creatures to whom the Gospel is preached? No. To whom, then, does the word ‘creature’ apply? I press the question. Ans. To human, sinful men; does it not? The Savior commanded his disciples to go throughout the world, and ‘preach the Gospel to every *creature*.’ What is the meaning of the word ‘creature,’ here? To whom was the Gospel to be preached, but to sinful man? who needed it, and who was to be delivered by it? and to whose nature and condition alone was it adapted? Mr. Waller tells us he may drive me to embrace more in the word, “creature,” by my interpretation, than would suit my argument; and then that it embraces less than the whole human creation. Well, let us hear what kind of creatures it can embrace, beyond human beings. My reading of the passage is, that it embraces just the whole human race, and no more, and no less; because the creation that shall be *delivered* from the bondage of corruption into the glorious liberty of the sons of God, is the ‘creation’ that was ‘made subject to vanity;’ the creation that is in ‘the bondage of corruption,’ the ‘creation’ that has an ‘earnest expectation of the manifestations of the sons of God,’ and the creation to whom the preaching of

the Gospel was exclusively adapted;—in a word, sinful, HUMAN BEINGS. The word can not be made to *seem* to mean any thing else, Then I say that the passage does not apply to the brute creation, or the angelic creation, or the fallen angels or devils, or to the glorified saints; but to sinful human beings; and if this be the fact, it is conclusive evidence, so far as the plain declaration of Scripture can go, in favor of the doctrine of final universal salvation.”

Mr. Waller, did not seem to understand how sin could be both *punished* and *forgiven*. In reply to his remarks, on this topic, Br. P. spoke as follows:—

“We come now to the subject of the *forgiveness of sin*. I shall here make a few remarks on his reply to the views I have expressed.

“It seems a strange thing to Mr. Waller, that sin should be punished under the government of God, and yet that there should be forgiveness of sin; and so he illustrates it by comparison with courts of justice; and asks if a court of justice should compel a man to pay a fine of one thousand dollars, and after it was all paid, forgive the crime for which the punishment was inflicted, etc. I propose to appeal to Scripture, and not to human governments, in this question. The forgiveness of God, as the Bible uses the word, differs from the forgiveness of man, in the legal sense, in this: it implies *a cleansing of the sinner from sin*; a making of him pure and holy. He is said to be ‘*washed from his sins*.’ It does not apply to the *punishment* of sin; but the *sin itself*. Sin is sometimes represented as a *disease*; and forgiveness then is the *cure*. Suppose a man is sick; he suffers the pain of that sickness. Will you say that because he is cured of his disease, therefore he has not suffered all its pain? His pain lasted as long as his disease. So it is with sin. When

we sin, we suffer for it; and not until we cease to sin, do we cease to suffer.

“To illustrate this by Scripture. In the first Epistle of Paul to the Corinthians, fifth chapter and third verse, it is said by the apostle, ‘For I verily, as absent in the body but present in the spirit, have judged already, as though I were present, concerning him that hath done this deed.’ [You will recollect that Jesus Christ received a kingdom; and therefore he judged mankind. He also appointed his apostles judges in his kingdom. Now Paul in the exercise of this authority exercised judgment upon this man.] ‘In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be *saved* in the day of the Lord Jesus.’

“Here is an instance of punishment, then, and of its coming to an end, as well as being remedial. Turn now to 2 Cor. ii. 6. The apostle Paul says, ‘SUFFICIENT unto such a man is the *punishment* which was inflicted of many;’ —[here it is stated that this punishment was *sufficient*, there was *enough* of it;] verse 7, ‘So that, contrariwise, ye ought rather to FORGIVE him and comfort him, lest perhaps, such a one should be swallowed up with over-much sorrow. Wherefore I beseech you that ye would confirm your love toward him.’

“Here, then, is an instance of a man delivered over to *satan* for punishment. Here is an instance of the punishment being *sufficient*, and here the sufficient punishment was followed by FORGIVENESS. If Mr. Waller wishes to ridicule the idea, let him turn his ridicule upon the language of Paul the apostle of Jesus Christ, and not upon the Universalists.

“We turn now to Isaiah, xl. 1, 2, for an illustration of the same doctrine. ‘Comfort ye, comfort ye my people,

saith your God. Speak-ye comfortably unto Jerusalem, and say unto her that her warfare is accomplished, that her iniquity is PARDONED'—why?—'for she HATH RECEIVED of the Lord's hands double for all her sins.' Here the sense of 'double' is *full, entirely*; as where we read of 'double restriction.' The punishment, then, was entire and complete; and yet the sinners were 'pardoned'—in the scriptural use of that word; Mr. Waller's sneers to the contrary, notwithstanding. These examples are enough to show that sin may be punished fully, and yet the sinner be pardoned."

And also to this effect, on a collateral subject, the disciplinary nature of punishment:—

"RESPECTED FRIENDS:—Mr. Waller, in the opening of his last speech, remarking upon the *disciplinary* nature of punishment, made this declaration; that if the punishment inflicted by God for transgression, was not disciplinary and for the reformation of the sinner, Universalism was *false*; and *vice versa*. His language was, 'The whole doctrine turns upon this point.' He admitted that if punishment was disciplinary, and for the reformation of sinners, Universalism was *true*. Now, though we hold that punishment *is* disciplinary and for reformation; yet we deny that the doctrine of universal salvation depends and turns upon that. Even though that doctrine should not be true, Universalism would not consequently be false. But if Mr. Waller does not admit it to be true, it follows that punishment must be *vindictive*, and inflicted purely and only in a *revengeful* and *malicious* spirit, which measures to the sinner according to his sins, without reference to his being made better, and *for the purpose of RETALIATION only*. We believe that the object of all God's punishments is to bring all men to goodness, and purity, and happiness.

"We have following this declaration a number of passages quoted; and Mr. Waller ridiculed the idea of punish-

ment being for reformation. We have been referred to all that class of passages containing the words, ‘cursed,’ ‘wo,’ ‘anathema,’ *fire, hell, snares, sorrow, indignation, wrath, terror, torment*, etc., and then the same passage with the word ‘blessings,’ substituted, etc.; such as, ‘blessed is he that continueth *not* in all things of the law to do them.’

“Now you know that punishment is frequently spoken of as a ‘curse,’ a wo inflicted by ‘fury’ and ‘wrath’ even; especially in the Old Testament; but that notwithstanding this language is so often seen in the Old Testament, yet the Old Testament itself expresses that it was inflicted for the *benefit* of sinners, and was followed by *happiness*. I refer for example, to Jeremiah xxxiii. I would quote a number of other passages, but have not time. It is enough to notice them now. Jeremiah xxxiii. 5–8. “They come to fight with the Chaldeans; but it is to fill them with the dead bodies of men whom I have slain in mine *anger*, and in my *FURY*, and for all whose wickedness I have hid my face from this city. Behold I will bring it *health* and *cure*, and I WILL CURE THEM, and will reveal unto them the *abundance of* PEACE AND TRUTH. And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first. And I will *cleanse* them from *all their iniquity*, whereby they have sinned against me: and I will *pardon* all the iniquities; whereby they have sinned, and whereby they have transgressed against me.’

“Here is an instance of God inflicting punishment, but followed by future peace, and holiness, and joy. But as Mr. Waller attempted so seriously to ridicule the idea of punishment being inflicted in order that a blessing might follow, I will quote some passages bearing directly upon that point, to show that God’s punishments are inflicted generally for the *benefit of the sufferer*.

“Hebrew xii. 9-11. ‘Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits and live? For they verily for a few days chastened us after their own pleasure; *but HE for our PROFIT*, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterwards *it yieldeth the peaceable fruit of righteousness* unto them which are exercised thereby.’

“Does not this again prove that the very object of divine punishment and chastisement is the benefit of the sinner? My friend has challenged me to produce a single individual case where punishment has effected the object of discipline and reform. Did not Nebuchadnezzar proudly exalt himself against God, and was he not for this changed into a beast, as it were, and driven out for seven years from the society of man? And did not Nebuchadnezzar afterwards acknowledge that the punishment was for his benefit, and praise and worship God? David speaks of being put into the ‘lowest hell;’ and he thanked God for deliverance from it; and said he was made better by it: “Before I was *afflicted* I went *astray*—but now have I kept thy law.’ So with Jonah. God told him to go and preach to the Ninevites. He disobeyed, and God sent him to *hell*, where he was punished ‘FOREVER’—that word being used in a limited sense, as always when applied to punishment. Jonah after he was sent to ‘hell,’ was again ordered to go and preach at Ninevah, and he *went*; though he refused before. He was *no more* disposed to disobey the command of God, because the punishment had *reformed* him, So with the incestuous Corinthian. No doubt he was made a better man after his punishment. It is said his punishment was ‘*sufficient*’; and the brethren were requested to ‘comfort’ him, lest he suffer ‘over

much.' This would not have been said unless his punishment had made him better. Now here are cases where the divine chastisements were for the benefit of those who endured them."

In the closing part of his sixth speech, he thus explained his views of the resurrection:—

"I now refer to 1 Corinthians 15th chapter. 'The *last* enemy that shall be destroyed is' DEATH.' Man has a great many enemies, death is the *last*, and it is here declared that Death shall be '*destroyed*;' is to be 'swallowed up in victory.' Now if every enemy of man is destroyed; if the devil, sin, and death are all destroyed, where is there an enemy to fear that can make man miserable in the future life? If there be an enemy beyond THE LAST, then I give up the question. I know not of any; I can not imagine any: I know of no evil that is to follow death.

"But as we are now in the 15th chapter of 1st Corinthians, I shall say more on the subject of the resurrection of the dead. Mr. Waller has quoted from Daniel, John, Thessalonians, Hebrews, Revelation, Corinthians, in reference to the 'resurrection,' 'judgment,' 'damnation,' and punishment, without any remarks to show their bearing upon the question. For the present, therefore, I shall not say any thing about them. I admit the correctness and truth of all the passages, and believe them fully and subscribe to them. If he wishes for other passages to illustrate and explain these, it will be time to produce and comment upon them, after he has shown their bearing upon the alteration of our condition *hereafter*. In Corinthians xv., cited by Universalists, there is a passage relating to the resurrection of the literally dead. The apostle discusses, at large, the subject of the resurrection of the dead. I deny that the passage in John v., or Daniel xii., quoted by Mr. Waller before, refers to the resurrection of the literally dead, to a state of immortality. They do not

refer to eternity. But this in Corinthians xv. *is* admitted by all to refer to it.

Look at the argument of the apostle. He founds the doctrine of the resurrection upon the fact that Jesus Christ was raised from the dead. I need not read that; I will begin at the 20th verse: ‘But now is Christ risen from the dead and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead.’ [The apostle now proceeds to show who are to be raised—*all that die in Adam*, be they more or less.] ‘For as in Adam *ALL die, even so* in Christ shall *ALL be made alive*. But every man in his own order: Christ the first fruits; afterwards they that are Christ’s at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father: when he shall have put down all rule and all authority and all power. For he must reign till he hath put all enemies under his feet.’ [He is *now* reigning, therefore, in his kingdom, as king and judge.] ‘The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.’ Mark the fact, ‘that God is to be *all in all*.’ If the resurrection to shame and contempt, and to everlasting fire, refer to the literal resurrection of the dead to an immortal state, how can this passage be believed? Will God be ‘all in all’ to them who are in shame and contempt? If so, he is all in all to those who are in the world of wo?

“Let us proceed further; Mr. Waller holds that there is no change after death.—that as *we die*, so we remain forever. So if a man dies *drunk*, he is raised drunk—remains *drunk* FOREVER! Look at this matter. What says

Paul? Verse 35. 'But some man will say, 'How are the dead RAISED UP? and *with* what *bodies* do they *come*?' [The inquiry is not, how do men *die*? but how are they *raised*? The inquiry in these days is, 'How do men die?' Paul asks, 'How are they *raised*?' He does not concern himself to ask how they die; but 'how are they raised up?' He did not say they were raised up drunkards, idolaters, in dishonor. He taught exactly the contrary.] 'Thou fool, that which thou sowest is not quickened, except it die; and that which thou sowest, thou sowest *not* the body that shall be.'

"In reference to the doctrine that we are raised as we die, see the 20th and 22nd chapters of Luke and Matthew, which bear on the doctrine of the literal resurrection of the naturally dead. See Matt. xxii., xxiii. The Sadducees came to our Lord and put the question to him as to the woman that had seven husbands. They thought to puzzle him by the question, 'Whose wife shall she be in the resurrection?' They took it for granted that the future life was *like this*. Hence the difficulty, to them, of this question. The seven husbands might all claim her. But the Savior says to them, (verse 29,) 'Ye do err [and I say the same to our friends now;] not knowing the Scriptures, nor the power of God,' [and what then follows?] 'For in the resurrection they neither marry nor are given in marriage, but are as the *angels of God in heaven*.' That is the condition of those who shall experience the resurrection to a future life. Here, they are 'subject to vanity,' temptation, sin, and suffering. But in the future state they are 'as the angels of God.' They shall not die any more. They become 'the children of God.' If stress be laid on the expressions "They which shall be accounted worthy to obtain that world," (Luke xx. 35,) 'and the resurrection of the dead,' I will notice them hereafter.

“Mark now the language of the Savior. In the resurrection, men ‘are as the angels of God in heaven.’ NONE are so now. The highest saints, the holiest men, are not equal to ‘the angels of God in heaven.’ Now introduce Paul. ‘How are the dead raised up?’ Are they raised *as they die*? Is their condition in a future life similar to the present? We shall see. Jesus Christ says, ‘Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven.’ Paul says, (verse 37,) ‘Thou fool, that which thou sowest is not quickened except it die, and that which thou sowest, thou sowest not that body that shall be, but bare grain: it may chance of wheat or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead.’ [How? Here is the point:] ‘It is sown in *corruption*; it is raised in INCORRUPTION. It is sown in *dishonor*, [the opinion of men now is that they *rise* thus, and live *forever* thus:—not so says Paul;] ‘*it is raised in GLORY*: it is sown in *weakness*; it is raised in POWER.’ [Here is a change *after death*,—a great, a wonderful change! greater than any ever experienced before death—a change from dishonor to glory! Let us go on again:]—‘It is sown a natural body: it is raised a spiritual body. There is a natural body and there is a spiritual body: and so it written, The first man Adam was made a living soul; the last Adam was made a quickening spirit.’ [So it was

God's *purpose* that we should be 'subject to vanity' here; but that we should be delivered from that 'into the glorious liberty of the sons of God.'] 'Howbeit, that was not first which is spiritual, but that which is natural: and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also which are heavenly and as we have borne the image of the earthy, we *shall also bear the image of the heavenly.*' [This is the change after death, in the resurrection, effected by the power of of God. And so on afterwards.] 'Now this I say brethren: that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery, we shall not all sleep, but we shall all *be changed*, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall all be changed—[that word so abhorrent to the minds of some; WE SHALL BE CHANGED.] For this corruptible must put on incorruption, and this mortal put on immortality. So when this corruption shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. Oh death! where is thy sting? Oh grave! [*Hades*, or HELL if you please,] where is thy victory?' All are destroyed by the resurrection to glory. There shall be no more sin, misery, or death, after we are raised from the dead. We shall rise in glory and honor, in incorruption and immortality: and this declaration of St. Paul corresponds to the declaration of Jesus Christ:—'they shall be as the angels of God in heaven.'

"I shall insist upon this argument, until it is fairly taken out of my hands. If Mr. Waller sets it aside, or takes it out of my hands, I shall yield the point. But unless he

does so, I shall rest much of my hope of a future state of happiness, upon this language. It is the most lengthy, explicit, and elaborate statement of the doctrine of the resurrection to be found in the Word of God.

“Why have men been raised to wretchedness, and sin, and shame forever? We don’t here find expressed the doctrine of misery and torture. What a vast difference between St. Paul’s account of the resurrection, and the modern popular one! I will add no more at present, but wait for my friend to notice and set aside the passage, if he can. This is not the last I shall have to say upon this subject.

“I cannot tell what course Mr. Waller will pursue upon this passage. There are three different opinions among the Orthodox as to the meaning of this chapter. I wait for Mr. Waller’s views, so as to see what bearing they have upon this controversy. I hope you will all be here to-morrow, to hear my reply to his next speech. It is due to yourselves, and to me, and to the truth.”

We present but one more extract from this spirited and talented discussion; it is on the judgment of the world by Christ the appointed agent. This is a luminous and well-digested argument, and must have made a deep impression on his hearers, when delivered with all the pathos and energy of its talented author.

“But let me state my position in reference to the Judgment. The Judgment under Jesus Christ, we believe to be progressive, in this world during the reign and rule of Jesus Christ, which commenced 1800 years ago, and will continue till the resurrection of the dead, when the kingdom of Jesus Christ will be delivered up to God.

“There are various judgments mentioned in the Bible. Some are limited judgments, for *particular things*, upon *particular men*, at particular times. This doctrine does not apply to them; nor to the destruction of Jerusalem.

This is what I say: That the judgment under Jesus Christ *embraces* the dissolution of the Jewish polity, to be followed by the reign of the Gospel. But that that was all, I do not say; but the judgment embraced that. Yet there are passages relating to that particular event. The great doctrine is, that the Judgment of Jesus Christ continues from the beginning of his reign to the delivering up of his kingdom to God the Father.

“Before I go further to establish this doctrine, I will notice another point of Mr. Waller. Admitting the fact to be that the wicked are punished immediately after death, as Partialists believe, and admitting the passage quoted to mean what Mr. Waller says, then *Tartarus* and *Hades* are places of punishment before the Judgment! If this sentiment be correct, the Antediluvians, Sodomites, and Egyptians, who lived thousands of years ago, have been suffering a punishment inflicted by God ever since their destruction. The judgment is put off, according to the popular belief; then here are millions suffering in Hell before they have been judged!! Suppose a governor or other civil ruler should do this; that an accused person should be first HUNG, and *afterwards* TRIED? Whoever heard of such monstrous injustice? Does God govern mankind in this way? *punish* men for thousands, perhaps millions of years, and then *judge them*? It is so, if men suffer in *Tartarus*, and are afterwards judged, as Mr. Waller seems to believe. Hang a man, then try him!!

Psalms lviii. 11: ‘Verily he is a God that JUDGEETH *in the earth.*’ Psalms ix. 16: “The Lord is known by the judgment which he EXECUTETH,” [in the present tense.] Psalms xcvi. 10–13. ‘Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad: let the sea roar and the fulness thereof. Let the field be joyful,

and all that is therein: then shall all the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth:"—the Psalmist calls for *rejoicing* because of the judgment. It was not so dreadful and horrible a thing as to terminate in endless perdition! It was one which all things could rejoice at, and as David did, when he said, 'Before I was *afflicted*, I went astray—but now have I kept thy law.'

Isaiah xlii. 4: 'He shall not fail nor be discouraged till he has set JUDGMENT *in the earth*.' In Rev. xx. '*the earth*' and the heaven had FLED AWAY; and yet Isaiah prophesied the judgment to be 'in the earth.' In Gal. ii. 2-5: 'And it shall come to pass *in the last days*, [that is, of the Mosaic dispensation,] that the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall JUDGE among the nations, and shall rebuke many people; and they shall beat their swords into plough shares and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.'

"Micah iv. 1-4, Jeremiah xxiii. 5 and 6, Psalms cx. all prophecy that the coming of Jesus Christ is for judging and ruling men; and when we come to the New Testament, we see where the prophecies were accomplished.

"John v. 22—'For the Father judgeth no man—that is, *now*—but *hath committed* all judgment unto the Son.' It was done then according to the prophecies before given and quoted. John ix. 39, Jesus said, 'For JUDGMENT, *I am come into this world*.'

“I will notice another passage in the 7th of Daniel, which presents the whole matter as we hold it, in reference to the Judgment. 9th verse: ‘I beheld till the thrones were cast down, and the Ancient of days did sit, whose garments were white as snow, and the hair of his head like pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the JUDGMENT *was set*, and the books were opened.’ [Corresponding with the language in Revelation.] ‘I saw in the night visions and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days and they brought him near before him. And then WAS GIVEN him dominion and glory and a KINGDOM, that all people, nations and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.’

“Now this is the prophecy of the *receiving* of the kingdom by Christ, and the judgment as exercised by him. You see the correspondence with 20th Revelations. It *differs* from Cor. 15th, in that the *latter* states that the kingdom will then be DELIVERED UP to the Father. You see the difference. Men now place the judgment *at the resurrection*; while the Sacred Writer places it all along during Jesus Christ’s reign, *commencing* with the *establishment* of his kingdom. I wish this to be remembered—that at the ‘delivering up of his kingdom to the Father,’ and the resurrection of the literally dead, *not a word* is said as to there being then any judgment or punishment: ALL are ‘in Christ,’ immortal, in glory.

“He quoted Peter: ‘For if the righteous scarcely be saved, where shall the ungodly and sinner appear?’ I asked if this meant that the righteous were to be ‘*scarcely*

saved' in the life to come? By no means. Mr. Walker will 'scarcely' venture to assert this. I presume the declaration relates to salvation *here*. What does it say of judgment? Read the preceding verse: 17th verse 4th ch. 1 Pet. "For the *time* is come, that *judgment* must *begin* at the house of God, and if it first begin at us, what shall the end be of them that obey not the Gospel of God?" And so Revelation vi. 17: 'For the great day of his wrath is come—who shall be able to stand?' *After* that, the Gospel was to be preached, as spoken of in Revelation. Does he say the judgment is in the future life? *AFTER* 'the day of judgment'? That would be a ridiculous idea. I know John's Revelation is a difficult book to understand; yet this passage may be brought against Mr. Waller's exposition of those quoted by him, so far as relates to the prophecies of the Old Testament, and in the New Testament of their fulfillment.

Ezekiel xxxvi. 19: 'According to their doings I *JUDGED* them.' Here judgment is spoken of as *having occurred* in time *past*; not to be in the future life. He *had* done it. So in Lamentations: 'The punishment of thine iniquity is *ACCOMPLISHED*.' Yet we hear now that punishment is *never, never, NEVER* to cease! while Jeremiah said, in this case, that it *had been* *ACCOMPLISHED*.

"1 Cor. v. Paul takes upon himself the authority (is it a *usurped* authority?) to 'judge' the incestuous man to be 'delivered to satan, for the destruction of the flesh, that his spirit might be saved in the day of the Lord Jesus.' And in 2 Cor. ii. 6, he says, 'SUFFICIENT unto such a man is this *punishment*, which *was inflicted* of many.' '*Sufficient!*' It would be nonsense to say it was sufficient, if punishment is *endless*, and never to cease. Yet so it says here: 'So that contrariwise ye ought rather to *forgive* him and *comfort* him, lest perhaps such a one should be swallowed up with *over much sorrow*.' People

are not troubled now about 'over much sorrow,' in the life to come. They cry out, with Tertullian, 'How I shall rejoice! how exult? in those torments.' Here the sinner was punished and then forgiven; and this is the doctrine of Scripture--Mr. Waller's ridicule to the contrary notwithstanding.

"So much for our doctrine of the Judgment. I have *sustained* it by the Old and New Testament, and by FACTS. I will now notice those passages which he quoted, relating to a resurrection in connection with those that speak of judgment.

"And first, of the resurrection in Daniel xii.--a passage of great importance, and one, if the interpretation commonly given of it be correct, that will prove the doctrine of universal salvation to be false: 'And many of them that sleep in the dust of the earth shall awake, some to everlasting fire, and some to shame and everlasting contempt.' This is quoted in connection with John v: 'Marvel not at this,' says Christ; 'for the hour is coming in which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation;' which is parallel with Dan. xii., by the admission of him who quotes it. If they prove the time to relate to the future life, in the first instance, it shows the same of the last; and so *vice versa*, if shown to be confined to this life. They stand together, as to their bearing on the general resurrection.

"Now there are some *marks* about this chapter, 12th Daniel,) which show the time at which *that* resurrection was to be. Now it is urged that John v. and Dan. xii. refer to a resurrection of the naturally dead to immortality. *I deny it*; and I will endeavor to establish the correctness of my denial. Before that is fully done, however, I will give an illustration of the word '*graves*,' in 5th John.

That it is not *hades*, where the dead in general are, I will prove at another time.

“In this case, ‘*graves*’ is not applied literally—to the literally dead. Those that believe in Jesus Christ have *now* eternal life; as seen by the context. They ‘have passed from death to life.’ For a *similar*, though not the *same* use of ‘*graves*,’ see Ezek. xxxvii. 12: ‘Therefore prophesy and say unto them, Thus saith the Lord God: Behold O my people! I will open your GRAVES, and cause you to come up out of your GRAVES, and bring you unto the land of Israel. And ye shall know that I am the Lord, when I have opened your *graves*, O my people, and brought you up out of your *graves*, and shall put my spirit in you,’ etc.

“This shows that the word ‘*graves*’ sometimes applies to those who are not literally dead, and that the expression ‘come up out of your graves,’ does not mean from natural death, to a state of immortality.

“It is the vision of the valley of dry bones, that is described in this 37th chapter of Ezekiel: ‘And he said unto me, Son of man, can these bones live? and I answered, O Lord God, thou knowest.’ And after the Lord had clothed the bones with living flesh, and put breath into them, so they ‘stood up on their feet, an exceeding great army;’ ‘then he said unto me, Son of man, these bones are the *whole house of Israel*; behold, they say our bones are dried,’ etc. The house of Israel, the prophesy goes on to say, so degraded, and withered, and scattered, was to be restored to its privileges and enjoy its dominions of territory. Vitality was to be restored to those who were in the ‘*graves*.’ They should come forth from their *low estate*. I do not say it refers to the *same thing*, as John v.; but there is a *similar use* of the word, ‘*graves*;’ and it shows it is *not* always applied to *literal* death; but used figuratively, as in John v.

“Now for the ‘*marks*’ in the 12th of Daniel, as to the *time* when the resurrection there spoken of was to be accomplished. The first verse says, ‘And *at that time* shall Michael stand up: the great prince which standeth for the children of thy people: and there shall be a *time of trouble*, such as never was since there was a nation even to that time: and at that time thy people shall be delivered, every one that shall be found written in the book.’ This verse contains a mark. It speaks of ‘a time of trouble such as never was since there was a nation,’ etc. Now if you turn to the 29th Matthew, you will find that Jesus Christ alludes to it, and the time will be shown by that context. Matthew xxiv. 21: ‘For then shall be great tribulation, such as was not since the beginning of the world to this time, *no, nor ever shall be.*’ The Savior evidently refers to Daniel’s language. When was the ‘tribulation’ to come? See the preceding verses: verse 16. ‘Then let them which be in Judea *flee to the mountains*: let him which is on the house top not come down to take any thing out of his house: neither let him which is in the field return back to take his clothes. And wo unto them which are with child and to them that give suck in those days! But pray ye that your flight be not *in the winter*, neither on the *Sabbath day*. For then, THEN—at that time—shall be great tribulation, etc. Does this refer to the resurrection of the literally dead to immortality? On such an occasion would he tell them to ‘pray that their flight should not be in the WINTER, nor on the Sabbath day?’—! Yet so you must hold, if you say the time referred to is in the future life.

“There is another mark in the same chapter, (12th Daniel,) verse 6: ‘And one said to the man clothed in linen, which was upon the waters of the river. *How long* shall it be to the end of these wonders?’ [He desires to know the *time when*. Hear what the man answered:]

‘And I heard the man clothed in linen which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth forever, that it shall be for a time, times, and a half; and when [here is the new mark] he shall have accomplished to *scatter the power of the holy people*, all these things shall be FINISHED.’ This last sign is fulfilled in the scattering of the Jews—‘the holy people,’ as spoken of by the prophets. That is enough of itself. The time was when the scattering of the holy people should be. The Israelites were the chosen people of God, that were scattered at the establishment of the kingdom of Jesus Christ, and the resurrection of those who were in *darkness and ignorance*—some to life, some to condemnation.

“I shall not dwell longer upon this, at present. I merely throw these remarks out as *marks* of the time when this resurrection should occur—and to show that the passages had no reference to the literally dead rising to immortality.

“We now come to 2 Cor. v. 10: ‘For we must all appear before the judgment seat of Christ: that every one may receive the things in body, according to that he hath done, whether it be good or bad.’ (I leave out the words in italics, ‘*done*,’ and ‘*his*,’ which are *put in* by the translators, and are not in the original language—as acknowledged by them in the use of italic letters.) Look at that. Where is the judgment seat of Christ? Where his *kingdom* is—HERE: where it has stood for 1800 years, unless he has no kingdom. It exists now, and has stood for 1800 years. When are courts of justice established in all correct civil governments? At the establishment of the government and legislature. Who ever knew of a court being established at the *winding up* of the affairs of a nation? They are established at the establishment of the *kingdom*, or state. You see the application of that pas-

sage to it. There is no variation in the Bible. It is while we are '*in the body*;' and not after we leave the body.

"It is said we are punished 'according to our *deeds* good or evil.' I have said already that Mr. Waller does not believe this, as it is written. He does not believe the very passages he has quoted. Are we punished 'according to our *works*,' if his doctrine be true? Suppose a person has lived a good life. According to Mr. Waller, he may be *unhappy* while he lives. Is he rewarded after death? No; because he happened to commit *one sin* before he died; and therefore went to hell!—and receives no reward. A bad man, who has led a wicked life, is converted just at death, and goes to heaven; and receives *no punishment* for his sins. Are these persons judged 'according to their *works*—good and evil?' *No!* According to the doctrine of endless punishment, *NO MAN* is punished according to his works—not one, living or dying. For the time will never come, when it can be said he *has been* so punished. If that time should come, the punishment would cease. So of reward, if endless happiness is his merited reward. If his happiness goes on millions of ages, is he rewarded? No, he has not yet been rewarded; nor will that time ever arrive; for if it should come in the progress of eternity, the reward would cease. Let that fact be avoided and set aside, if possible.

"But do *you* believe it? some one may ask. Certainly. While men are good they are rewarded. They 'have great peace,' says the Psalmist. This is their reward. 'The ways of wisdom are pleasant,' says Solomon. Paul says, 'For the kingdom of God is not meat and drink, but righteousness and peace and *joy* in the Holy Spirit.' So the wicked are punished *while* wicked: *afterwards* made holy, and saved.

"But according to Orthodoxy, if a man has lived like an angel, and sins at his death, he must be sent to hell forev-

er. And *vice versa*. If a man has lived a bad life, and is converted at death, he will be forever happy, according to the common doctrine. According to the Bible, '*every man* is to be punished according to *HIS WORKS*.' But if judgment is to be followed by *endless evil*, the doctrine of punishment according to works as declared in the Bible, cannot be true: the immortal destiny then depends upon the state of the *mind and heart* AT DEATH.

"We have had Universalist writers read with regard to several things. Let us now hear the testimony of orthodox writers with regard to the meaning of this passage. It is a fact of importance, that people commonly think of the doctrine of endless punishment as *settled*. They think it strange we do not believe it. They think that heretics and heterodox people '*ought* to be damned,' as I have heard Orthodox preachers say. Now it is a fact that almost every passage in the New Testament, commonly quoted to prove the doctrine of endless misery, has been explained, by one or another eminent orthodox writer to relate to misery *in this life*. There are a few exceptions, perhaps; but almost all are explained by one or another of them in this way.' Among these writers, are Whitby, Lightfoot, M'Knight, Hammond, Dr. A. Clarke and Doddridge—worthy, wise, learned, and pious men. They do not *all* say the same things in reference to any *one* passage; but among them all the passages commonly quoted are admitted to refer to punishment in this life. I quote Lightfoot on the 5th of John, merely to show an instance of this fact. The admissions of men of the truth of any point, *against themselves*, or their own theories, are of great consequence. If therefore they admit the fact in this instance, it shows that they have been *compelled* to do so, in *spite* of their creeds. Says Lightfoot on John v.: 'These words might also be applied to a spiritual resurrection, as were the former, (and so, *coming out of graves*

meaneth, Ezek. xxxvii. 12,) the words of the verse following being only translated and glossed thus: *and they came forth, they that do good*, after they hear his voice in the Gospel, *to the resurrection of life*; *and they that do evil*, after they hear the Gospel, *unto the resurrection of damnation*. But they are more generally understood of the general resurrection,' etc. *Harm. Evang. Part. iii. John v. 28.*

"Here is an admission that the passage may relate to punishment in this life—that it is not the literal resurrection. I read from Paige's Selections—a selection by Rev. Lucius R. Paige, of passages from Orthodox writers, from books contained in the libraries in and near Boston, which are the largest in the country. I vouch for the correctness of the passages quoted in this book which I read. If I read one which shall be found *not* correctly quoted, it shall be published to the world."

BR. PINGREE AS A MAN AND A CHRISTIAN.

I had intended to speak of him more at length in the various relations of life, but my numerous cares will not allow me to bestow as much time on this branch of my subject as I had hoped. I am thankful, however, that another has spoken well and truly of him as a man and a Christian; and I need not ask pardon of the reader for withholding my poor efforts and presenting the following valuable discourse preached in Louisville, on the death of Br. Pingree, Jan 21, 1849, by Br George H. Emerson, then supplying the desk of the Universalist church in that city.

PROVERBS x. 7. "The memory of the just is blessed."

HEBREWS xi. 4. "He being dead yet speaketh."

"The memory of the just is blessed" in the fact that through the memory of a just man's deeds and character, "he being dead yet speaketh." It is indeed a peculiar fact of a good man, that his usefulness does not cease at

his death. His deeds, treasured up in the memories of others, continue vocal, eloquent for good, long after the tongue which spoke, or the hand which wrought them, are moulded into dust. Washington still rebukes the demagogue; he is still the defence of pure patriotism. And Christ is still, for this world too, the Savior of sinners. He who loves to do good in his life, may rejoice to know that even death cannot arrest his mission. Though dead he can yet speak; for "the memory of the just is blessed" for continued good.

Now it is true that the character of a bad man is, in some instances, as useful, and perhaps more so, than the character of a good man. That providence, which "from seeming evil still educes good," often, if not always, turns the wickedness of man to a good result, in making it subservient to purposes of virtue. The loathsomeness of the inebriate in his filth and rags, may, through the very disgust which it excites, save from a drunkard's fate some who would not have been won to sobriety by all the attractiveness of a temperate example. But there is this consideration which makes the usefulness of the bad man's character a punishment to the bad man himself, while the usefulness of the good man's character is to the good man a reward:—the bad man is made to do good as a *warning*; the good man does good as an *example*. The one leads us to hate sin by showing to us its deformity; the other leads us to love goodness by showing to us its loveliness.

If then the character of the bad man was to be employed as a warning after he was dead; if it was to be made subservient to virtue, after this event; the fact to him would be a punishment; the reflection that his degradation must be exhibited as a warning after he was gone, would add bitterness to a life already wretched. There is much humanity, therefore, in throwing the mantle of

forgetfulness over the vices of the dead. To inter with their bones, the evil men do, is felt to be a religious duty; as certainly it is a deed of charity. But this is all we can do. We cannot honor the memory of the evil man; we can only forget him. True indeed it is, "The memory of the just is blessed: but the name of the wicked shall rot."

It is thus that the good man only "being dead yet speaketh." It is the good man only of whose deeds we may freely speak after he has gone. It is the good man only that can wish to be remembered; it is he only whose memory can be cherished without a violation of Christian charity. To speak therefore of the dead—of what they were while living—is itself an act of praise. To speak freely of one after he has gone, and that too in a public manner; to analyze his character; to enumerate his deeds; to suffer him though dead to speak to us still; all betokens that the one of whom we speak is worthy of being remembered. Evidence is thus given that he was good in life; for it is the good men do, that may, with Christian propriety, live after them.

We are assembled here, at the present time, to offer a tribute of respect to the memory of a faithful brother, and also to deduce from a consideration of the prominent traits of departed worth, such principles and precepts as have for us a useful application. We would derive individual profit from the influence of a bright example; we would honor the memory of our brother, by introducing him as the exemplar. We would introduce a marked instance in which the memory of a just man is blessed, who "being dead yet speaketh."

In carrying our purpose into effect, it is to be hoped that no departure will be made, intentionally at least, from exact truth. It is desirable that we offer no praise that was not deserved; that we give credit for no excel-

lence that was not possessed; and that, of those qualities which were conspicuous, we speak without the slightest exaggeration. It is a sin to flatter the dead as well as the living. Throughout the remarks to follow, then, it is much to be hoped that we do not exceed the limits of exact justice.

Further, although it might be felt as improper, to search, at the present time, for particular faults; yet, the general remark may be indulged, that "no man liveth and sinneth not." Errors will certainly, if not necessarily, attach to all creatures possessing finite capacities and physical infirmities, and at the same time acted on by unfavorable influences. The errors of time, the errors of place and situation, the errors of education and discipline, the errors of a limited nature,—all these are the certain accompaniments of human life. Propriety will not ask us to do what truth forbids,—make an exception to this statement in the present instance. Our brother was a man—had the frailties of a man—was acted on by the influence of circumstances which necessarily accompany a man. Strange indeed would it have been had he made the journey of life without any of the misfortunes, moral as well as physical, which certainly, perhaps necessarily attends the progress of all other men.

It will be our main purpose to speak of the character of our brother and to deduce therefrom certain important and practical principles.

In speaking of the character of our deceased brother, we shall introduce but a few of his prominent characteristics,—it being desirable that what is offered be not of too general a nature, and, at the same time, compressed within reasonable limits. The division and order of our train of remark, may not be the best; but we will endeavor so to arrange it, as to present, in as clear a light

as we are competent to do, the interesting character which forms our subject.

I. And first, our brother's character as a Theologian. If it be true, and we presume no one will dispute the fact, that one's calling in life should correspond to his natural taste—provided of course that that taste be consistent with good morals,—it is certainly true that Br. Pingree could hardly be accused of having mistook his calling. So strong indeed was his taste for theological pursuits, that, so soon as he was old enough to reason at all, the first subject he took hold of, was theology. His affective nature took him to religion; and in theology—the doctrines of religion, his intellectual nature was every way met. His intellectual faculties were developed and compounded as with a view to fit them for theology; and then the natural impulse of his moral and religious nature took him as if by instinct, straight to the very thing his intellect was fitted for! A most fortunate organization indeed for a theologian!

There are many individuals whose affective nature would take them to religion, but after it had brought them there, the intellectual nature would give plain evidence that it was not at home. On the other hand there are many individuals whose intellectual nature is precisely adapted to comprehend and expound theology, but whose affective nature is such that it will not bring them to what the intellect is so well adapted. The former individuals would make but poor theologians for want of the right capacity; the latter class would make but poor theologians for want of the right taste. To make a good theologian the right taste and the right capacity must go together. In Br. Pingree's case this condition was most amply fulfilled. On the subject of theology his intellectual and his affected natures acted with beautiful harmony.

Theology was his subject of all others; and of all sub-

jects theology was the one he could best understand. He cared but little for the sciences as sciences; he cared but little for the arts as arts; he cared but little for most of the movements which interest most people, for any separate interest attending them. But he cared a great deal for all of these things, considered in their bearings upon theology. The channel of his thoughts always tended to this one point. That he had a capacity to obtain thoughts with a view to this point, will hardly be questioned by those who knew him best.

Some of his friends have often wondered at his fondness for public debate; seeing that in his private life he showed so little of the combative propensity. They could not refer the fact to his ambition; seeing that, in his private capacity, he was rather modest and retiring. But if the analysis which we give of his mental character, be correct, his fondness for debate admits of an easy explanation. One thing is quite certain,—neither his ambition nor his combative propensity, nor both of these combined, would have taken him very far to discuss a question of politics; but if *theology* formed the subject of debate, it would have required but little of either of these causes to bring him to the work. His debates were all theological; and as theology was the ruling subject of his mind, the zeal with which he entered on his debates, is readily accounted for.

There was in Br. Pingree's mental nature a strong element,—one that was neither moral nor intellectual, but which had much to do in the formation of his theological character,—that element was his conservative tendency. Without this tendency, in some degree at least, no one can ever be profound, not as a theologian certainly. In Br. Pingree's case this tendency may have been indulged to an extreme; we think it was; but considering the natural turn of his other faculties, his was certainly the best extreme. If he held to things as they are with too much

tenacity, then he was certainly not guilty of being "unstable in all his ways," Stability of character is one of the highest requisites for success in so weighty a study as theology. Perseverance and mental industry—traits that were really remarkable in our brother—are also indispensable to the same effect. But it is unnecessary to enumerate particulars;—suffice it to say, that there was hardly any qualification, necessary to the formation of a theological character, which, to some extent, our brother did not possess.

Possessing thus the natural qualification for success in his favorite study, it was a matter of course, that he should rise to some eminence in this particular. Had he lived to old age, and retained his powers, he would without doubt, have obtained a high station as a theologian. And, brief as his career was, he lived to obtain considerable reputation as an accurate critic and a profound thinker—that is, with reference to the great subject of his studies and meditations.

II. We will now briefly consider Br. Pingree's character as a Preacher. It can hardly be necessary to say that there is quite a distinction to be observed between the idea of a preacher and of a theologian. There have been many very great theologians who were very poor preachers, and there have been many very successful preachers who have been but indifferent theologians. It is true there is a very intimate relation between theology and preaching; so much so indeed that although one may be a good theologian and a poor preacher, he cannot be a good preacher without being somewhat of a theologian. It is the principal province of theology, in its relation to preaching, to furnish the *matter* of discourse; but to present that matter so as to convince and persuade, the prime objects of preaching, involves a peculiar set of conditions. There must be energy in the delivery, method in the arrange-

ment, and clearness and precision in the style. As these are simple statements, which any one of common sense may apprehend, the want of competence, in the present instance, to do full justice to the ideas suggested, need not be a source of embarrassment either to speaker or hearer. We present facts which one's common sense appreciates as soon as directed to them; we attempt nothing further.

We do not hesitate to say that Br. Pingree's chief greatness consisted in his theological character. In saying this however, we award to him the basis of success as a preacher. That he had most of the other requisites for preaching successfully, is an opinion quite generally entertained among his friends; and many good judges have decided that his pulpit efforts were deserving of high praise.

That he exercised in his delivery one of the requisite qualities for effective preaching; no one we presume will deny;—he was *energetic*. In this respect he gave evidence that he had complied with the rule prescribed by a master in such matters, a rule to this effect: Never say anything to an audience because you have got up to preach; but get up to preach because you have something to say. The earnest manner in which Br. Pingree delivered his sermons no doubt made his congregation feel that he was not preaching because he was in the pulpit, but that he was in the pulpit, for the sake of preaching.

Some may have thought that he carried this energetic quality to an extreme, so far indeed as to give his manner an appearance of being harsh. This may have been the case; but if so, his manner will not certainly be accused of a much worse fault—the fault of being weak and insipid.

Br. Pingree was also very successful in the arrangement of the matter of his discourses. This is an excellent quality; one indeed that is indispensable, if the preach-

er would so present his subject as to prevent confusion in the minds of his hearers. This quality in our brother's sermons accounts for the remark so commonly made in reference to his preaching, that there was no difficulty in following his train of remark, and in understanding what he said.

As it respects Br. Pingree's style in the use of language we can readily bestow on him the very high praise of being precise and pointed. Very few preachers indeed are able to use words with more economy. His words not only expressed what he intended they should express, but he also always had something for them to express. Each phrase had its thought, and no other thought; and each thought had its phrase and no other phrase. The charge of playing upon words, of being bombastic, of talking for the sake of talking, is one that must not be brought against Br. Pingree. His style was in truth a conspicuous example of perspicuity.

Some have thought that his style was not ornamental enough, the fact that he used so few words and those always to express something, has by some been thought a fault—a fault in so much as it requires more attention and a more intense application of mind, than the majority of hearers and readers are able to give. There is truth and reason in this criticism; while the criticism itself is a high compliment to our brother's talent! It is just such a fault as might be found, and justly too, with some of the greatest intellects that ever lived—Bishop Butler is an instance.

It is true that a somewhat free use of words saves one's style from stiffness, and at the same time makes it more effective on the popular mind. Let it not be forgotten however that one may "marshal words and phrases in every form," without being eloquent. Leaves add much to the beauty of a tree; but it is the fruit nevertheless that makes the tree valuable. Our brother may not have had

the “*dress of thought*,” but he had what was better—he had thought itself. And here we may remark incidentally that his fault as to style, is in one sense characteristic of his faults generally; it was a fault on the best extreme—rather on the extreme which was the least objectionable.

III. Our brother’s character as a moral and religious man. But however great may be one’s character and attainments, a strict morality is indispensable in giving substantial worth to the whole character. The friends of Br. Pingree must ever feel grateful, that this indispensable requisite was neither wanting nor small in his character. If we were to analyze his moral qualities we should not hesitate to give the supremacy to his moral sense. Indeed there was no sensible defect in his sympathetic nature; he was kind-hearted and generous; was ever studious to prevent his words and actions from wounding unnecessarily. He was devout also—possessed in a good degree, true religious feeling. But still his ruling quality was his sense of right. When convinced that the occasion called for it, he acted up to his sense of duty most nobly. We do not mean to say by this that his judgment never erred; that unlike all other men his moral perception was never deceived. It would be strange indeed, if the vitiating circumstances of time and place—circumstances which act on all men—had never clouded his moral vision. We simply say that when convinced that occasion required him to act in a particular way,—that *morality* required the action of him—then was he faithful to the letter.

As to his simple integrity we may say it was spotless. The broad distinction which some make between equivocation and falsehood was a distinction which he was unable to perceive. If, in some instances, where the truth was painful, he felt that he might honestly say nothing, yet, if forced to speak, he said what he thought. In mat-

ters of fact "he spoke as one having authority;" his conscience was recognized in the tone of his voice; no one could disbelieve.

In matters of religion he was unostentatious; without cant; nor was he, in the slightest degree, pharisaical. In his devotions, in his charities, as in every thing, conscience was the ruling principle. This gave tone and character to his whole life.

As a preacher of the Universalist faith, his zeal and faithfulness was truly remarkable;—and oh, how does his conduct, in this particular, rebuke that cold indifference, which suffers us to forsake our post, for the slightest cause! He believed that God was the Father of the whole human race,—that he loved all his children; and that he would finally make them all holy and happy. He believed that heaven was a gift and not a reward,—that we are punished here, and virtue rewarded here. He believed that they were of priceless worth in their application to the practical well-being and happiness of man on earth. He believed it to be his duty to promulgate these doctrines.

This conviction of duty sufficiently accounts for his zeal in preaching the doctrines of his faith. Conscience—that mighty ruler of his actions—never suffered to be idle, while duty called on him to preach the gospel of good tidings and great joy. Rain, hail, sleet, cold, or mirey clay, or all combined, might resist his sense of duty; but conscience surmounted them all. Indeed his zeal carried him to an extreme. He died, a martyr, in part at least, to his conscientious perseverance.

He manifested the most lively interest in all that concerns the Universalist denomination. He watched all its leading movements; identified himself, heart and soul, with it. He believed it to be, of all religious bodies, the highest in use; and true to his sense of right, he enrolled

himself as one of its members. In his death it has lost one of its most conspicuous ornaments.

In concluding this discourse we can but express the hope, that the prime object with which we set out, will not be lost;—that the influence of a bright example may have its proper effects in ourselves. The worthy character of our deceased brother, preaches to us as eloquently now, as did his voice while living. Through that character, “he being dead yet speaketh.” He exhorts us to industry, to perseverance, to integrity; and clearly does he disclose to us “the beauty of holiness” in the attractiveness of his own pure example. We find in his character and its bearing on us, a strong confirmation of a doctrine which he preached. He preached the doctrine that virtue has its sure reward. He was virtuous. And had he not his reward? Contrast the lively sympathy which so many exercised respecting him; the respect which every body was forced to pay him; and the conviction he must have felt that his memory would live after him and be blessed; contrast all these things with what would have been the case had he lived a vicious life, and you cannot hesitate for an answer. In the evidence thus furnished for the truth of one of the prominent doctrines which he defended, does his example find a powerful sanction. He tells us by his example to be upright; he tells us by his experience, that for being upright we shall be rewarded. By example he tells us to be industrious in our calling; by experience he tells us that industry will make us honored. By example he tells us to preserve a spotless integrity; by experience he tells us that integrity is more desirable than riches. By example he tells us to defend what we believe to be the truth, whether it be considered popular or odious; by experience he tells us, that in doing thus, even our opposers will think the better of us.

Though we have not time to enter largely on the par-

ticulars of his general conduct, we must not fail to mention, that he labored to make his religious views practical among men. He was very doctrinal in his character as a Universalist; but he did not forget that the merits of his doctrines must consist in their power to make men better. Nothing caused him greater pain than to see one professing to be a Universalist, live a life that did not accord with the spirit of his faith. In a word, our brother was a man of talent, of industry, and at least was a philanthropist and Christian.

But he has gone, gone to his eternal rest. The form which moved among us,—the form so radiant with intelligence, mildness and resignation,—now sleeps in the quiet of death. His career was short; he left as he was entering in the prime of manhood. But though short his work, his work was well done; and, like the good and faithful servant, he has entered on the joy of his Lord.

Let us my friends, be thankful to God for the precious character, which, though our brother be gone, is still retained in our memories. And may God's blessing rest upon it, making it an example to guide us ever into the ways of truth, and love, and rectitude. AMEN."

I come then to the conclusion of my labors in speaking of our departed and highly esteemed brother. To examine his numerous writings, and to select therefrom such as are considered suitable for a work of this character, especially when such labor is added to an already feeble constitution, worn down by constant mental toil—is no trifling matter. And, I can only say to his numerous friends, that I have done what I could to preserve from oblivion the intellectual and spiritual achievements of one whose memory will be cherished long years to come by a grateful people, and a bereaved denomination of Christians.

Mention has been made in another place, of the family

of our brother. After the loss of his companion he remained single four years. In October, 1844, he was married to Miss Elizabeth S. Shales of Philadelphia, a lady of great amiableness and perseverance, who still resides, with her two children, a son and daughter, in Louisville beloved and respected.

The following extract of a letter received from Br. John G. Adams of Malden, Massachusetts, a highly valued friend of Br. Pingree, I must not withhold from the reader.

“BR. JEWELL:—I am glad you are to publish an account of Br. Pingree’s character, labors and life. His memory deserves it. He was a true soul, a noble champion of God’s word, a faithful Christian laborer. He worked while his day lasted: and his labors are still going on. They will not cease in their operations. Among the names of the cherished ones connected with the history of our cause, and of the cause of all liberal Christianity in our great West, his will be justly and honorably recorded.

“I regret that I have none of his earlier religious writings, published or unpublished, by me. He did not write for the paper I edited in New Hampshire, but for the ‘Watchman’ in Vermont; but I have no files of that paper on hand, and so have no means of looking up any of his articles. At the time of which I now speak I knew him personally and by reputation as he was described to me by others more intimately acquainted with him. All I heard concerning him, of his candor, zeal and fidelity to Gospel truth when he was surrounded by influences tending to discountenance this truth, gave me a very high opinion of the man and of his character as a Christian. It was under this impression of his character that the little poetical tribute you have already seen, was written.

* * * * The most remarkable and useful portion of the life of our dear brother was that which he spent in

the West. He has earned for himself there, by God's blessing, a glorious name.

"I hope that you will be able to issue a good work—a carefully prepared work, on the life and labors of our loved brother. I can only repeat my regret at not being able to assist you any more in this laudable undertaking."

The Rev. Dr. Porter, in his lectures to young men on entering the ministry, speaks as follows of what the minister should be:—and his words are too valuable to be kept from my readers.

"No man can *learn* to preach by study merely. He must be taught of God, or he will never understand the gospel. He must love Christ, or he will never feel the motives of the gospel, nor exhibit its truths in demonstration of the Spirit and with power. But, neither will piety alone render him skilful and powerful in the pulpit. Besides respectable native endowments, he must have others that can result only from study. The preaching of the gospel is a *science*, which has elementary principles. Other things being equal, he will best succeed in this sacred work, who best understands and applies these principles.

"Now, while it is clear to me that the preacher should be conversant with the science of metaphysics, so far as to understand the powers of the human mind, and the principles of logical analysis, it is equally clear that this kind of knowledge, as well as every other, should be under the guidance of good sense in the pulpit. He who engages in the ministry, with the weak ambition of being reputed a profound thinker, will probably acquire the habit of choosing abstruse subjects for his sermons, or of rendering plain ones abstruse. The love of paradox, that controverts first principles, and delights to puzzle rather than instruct, is as far from the true spirit of the pulpit, as the vamping of declamation, or the raving of fanaticism.

Speculation may be called instructive preaching; but whom does it instruct? and in what? It cannot build men up in the most holy faith. It cannot interest them till the mind is new-modelled. A man of distinguished common sense said:—‘I honor metaphysicians, logicians, critics,—in their places. But I dare not tell most academical, logical, frigid men, how little I account of their opinion concerning the true method of preaching to the popular ear. They are often great men, first-rate men, in their class and sphere; but it is not their sphere to manage the world.’”

The difference between the pulpit declaimer and orator, is thus correctly and skilfully drawn:—

“When a prelate inquired of Garrick, why the theatre exhibited so much more eloquence than the pulpit, the actor replied, ‘We speak of fictions as if they were realities; you speak of realities as if they were fictions.’ Let a stammering peasant be put to plead for life, and he is eloquent. Let a minister of the Gospel be deeply impressed with the weight of his business, and *he* will be eloquent. He will make you understand him, for he understands himself. He will make you feel, for he feels himself. The highest order of pulpit eloquence is nothing but the flame of enlightened piety, united with the flame of genius. When this glows in the bosom, it sanctifies and concentrates all the powers of the mind. It makes even the stripling warrior ‘valiant in fight;’ and enables him to cut off the head of Goliath with the sword wrested from his own hand.

“Would you know the difference, then, between the pulpit declaimer and the pulpit orator? It is this:—the former preaches for himself; the latter for God. One seeks the applause of his hearers: the other, their salvation. One displays before them the arts of a fine speaker; the other assails them with the lightning and thunder

of truth. One amuses the fancy; the other agitates the conscience, forces open the eyes of the blind, and storms the citadel of the heart."

It was the height of our brother's ambition to secure those qualities that are spoken of in the above extract, as being essential to the usefulness and success of a clergyman. In the true sense, he was an eloquent and successful preacher.

His active and brilliant life, appeals to all young men whose thoughts are directed to the ministry of reconciliation, to all who are now engaged in this ministry, and to the brotherhood universally. May God assist us all to make a wise use of all the moral lessons that his life, struggles, labors and writings are so well fitted to impart. Let those who contemplate entering our ministry, first of all faithfully comport themselves with that high standard by which he so often and anxiously tried himself. Let no vain and foolish ambition take possession of the mind. Let no one think of becoming a preacher for the sake of ease, worldly honors, or riches. These are for the kings of the earth, and not for the humble and faithful imitator of the Lord Jesus Christ, who was rich, but for our sakes became poor, that we through his poverty might be made rich. Our brother labored to arm himself for every conflict, and was ever ready to sacrifice ease, health and money for the promotion of what he regarded to be the truth of God. He did a great work though in a few years. It is not the longest life, that is the most valuable. O, that God would raise up more such men. Zion mourns because so few come to her solemn feasts. We all need more of the spirit of our departed brother. We need his devotion to the truth, his ability to defend and spread it—his zeal and earnestness, that we may do all our duty as men and Christians. He was not *ashamed* of the Gospel of Christ, because he felt that it was the power of God

unto salvation to *every one that believeth*. He never compromised the Gospel. He did not become *tired* of it. He did not think the time had come when its cardinal principles could be dispensed with, nor that it would answer to make them a topic of remark occasionally. His philosophy had its rise in the Gospel of our God, it drew its life and energy from the same high source. He knew no other philosophy. He applied himself to the study of science and literature, not that he might make a display of learning before the world, but that he might the more faithfully preach the Gospel of Christ. To him every thing gave way before his all-prevailing desire to spread truth and serve to the fullest extent, the church of his choice.

And does not his life appeal to our people, as well as to our preachers? Some of his dying words are inserted in this volume. Shall they have their intended effect upon our order in the South and West. It remains with us to decide. God works by means. He helps those who help themselves. He took ancient Israel out of the way, that he might raise up a better people, more faithful to truth and to duty. The age of miracles is past. If we would see truth triumphant, and be blest, and have our families blest with its cheering light, we must be up and doing; we must consecrate our talents and our substance to its holy service. This is the condition, and the only condition, of denominational prosperity. If we refuse to look this subject in the face—if we neglect the institutions and requisitions of the Gospel, we may depend upon this one thing, God will reward such indifference and ingratitude with religious FAMINE and LEANNESS. If we will awake and live, as individuals and as a denomination, Christ will give us light, and our pathway shall be that of the just, which shineth more and more until the perfect day.

No more shall we greet that open countenance and fa-

miliar face at our homes. No more shall we hear his voice at our Conferences and Conventions. No more will he plead the cause of God and enslaved humanity. No more will he go in and out before a grateful and truly affectionate church and society. No more will he salute us by the way-side. No more shall we read the fresh and lively productions of his gifted pen. No more shall we see those old and familiar initials, "E. M. P."

Though hushed be his voice, silent his tongue, and powerless his pen, HE YET LIVES in the hearts of a wide-extending and rapidly increasing denomination. He still lives in the virtues of a short but useful life. He lives in the examples he has left us, showing us that we too should be faithful unto death. He lives in the sacrifices and labors he performed in the blessed "ministry of reconciliation." Though absent in body, he is present with us in spirit, and also by the holy and sublime truths that he delighted to advocate.

He has fought the good fight—he has finished his course—the crown of life is his, not only as we would humbly hope in the Paradise above—but in the church on the earth. He shunned not to declare "all the counsel of God." He coveted no man's silver or gold or apparel. Whatever his hand found to do, he performed with all his might—realizing that important practical truth, that the night cometh in which no man can work.

May God sanctify his life and death, to the spiritual good of his afflicted companion, of affectionate friends, and to the ministry of a world's salvation. Lord help us all to live the life of righteousness, that we may do all our work faithfully, and when the summon comes to call us away from earth, with a firm confidence and hope in the goodness and mercy of God—may we have grace to depart like "One who wraps the drapery of his couch about him, and lies down to pleasant dreams."

SERMONS.

CHRISTIAN GRACES.

2 PETER, i. 5—7. “And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.”

The commencement of this epistle of Peter, is thus: “Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us, and of our Savior Jesus Christ.” Then he is addressing Christians, those who have obtained the faith of the Gospel; and to them he addresses the words of the text. Brethren, I trust you, too, have obtained like faith with the apostle, and those whom he addressed. Suffer me, then, to address you as Christians, and ask you to add to the faith you now have, “virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.”

It has been thought by some, that faith is of but little consequence; that it is but little matter what a man believes, if he only does right. True, it may be so; but there is an “if” in the way—“if he only does right.” It appears doubtful to me whether many men will do right, if they have not a right belief. Faith is the foundation; the doing right the superstructure. A very fine building may rise on a sandy foundation; but it can not stand firm. When the storm comes, with the wind, the tempest, and the flood, it will fall. So with good works, without correct belief. Man, subject to vanity, as he is, can not stand in this world of temptation and evil, unless

he is in possession of sound, established principles. A moment's reflection will make this evident. Take the profane swearer, for instance. He may so much regard the feelings of respectable company in which he may be, as not to indulge in his vile profanity there; but out of the presence of those whose good opinion he regards, he feels no restraint on himself, but speaks out of the abundance of a heart filled with cursing and bitterness. On the other hand, the man who believes in God as a Friend, Preserver, Benefactor, and Savior, will not take his name in vain, in any place, or under any circumstances. Settled principles govern this man; circumstances the other. You can always depend on one; on the other, never.

Take another more palpable illustration. One man thinks himself a child of God, but his neighbor a child of the devil. How will he treat him? His is the spirit that says, "Stand by thyself, for I am holier than thou;" and the practice will correspond with the spirit. Another thinks all children alike of a common Parent, and destined to a common happy immortality. In his view, all are brethren. What then is his conduct towards his fellow man? Of course he will treat him as a brother. He will do him no injury; but strive to promote his good. How different, then, the practice of these two men! all owing to a difference of faith in regard to man's relationship and destiny. Hence we say a correct faith is necessary. We may grant the truth of the saying, "No matter what a man believes if he only *does* right;" and *then* say that a correct faith is necessary. For with no faith, or a bad faith, he is not so likely to do right. A good faith, then, is the foundation of good works.

On the other hand, a good faith without the corresponding good works, is of but little consequence. "Faith without works is dead," said an apostle; as much so, as the body without the spirit is dead. Indeed, if the faith be good, and the conduct or life bad, it appears much worse. To prove this, take the case of the profane swearer, already referred to. If he believes God to be his enemy, and disposed to make him miserable to all eternity, he may with a better grace take his name in vain; or if he believes God will curse some of his fellow men for ever, he may, with more propriety, call upon him

for vengeance on one whom he hates. But how very unseemly would it appear for one to do this, who believes God to be the Father and Savior of all! It would be like an old patch on a new garment; nay, worse; it would be like an unsightly rent. Could you as consistently worship the sun as God, as can the pagans? No. Why not?—Because you have a different knowledge; you have more light than he. Hence arises the saying, that Universalists should be the best people in the world. Why? Because their *faith* is the best. For one who believes in the universal fraternity of man, to indulge in anger, hatred, revenge, cruelty and oppression, is the most inconsistent thing to be witnessed under the sun. Hence, brethren, if we do not strive to bring our life and conversation to correspond with our glorious faith, we may well be objects of ridicule for angels and men. If we habitually do wrong, when we have so heavenly a doctrine, greater will be the contrast; and to greater disadvantage shall we appear. If we were only in the dark—if we only knew not the truth, we might then not be so careful about our conduct: it would not be so much noticed. Many unsightly things may pass unnoticed in the night; but when the *sun* rises, then we see all their deformity. This is the principle of God's government over man. "The time of this *ignorance* God winked at, but now commandeth all men every where to repent." "He that knew his master's will and did it not, shall be beaten with many stripes; but he that knew not his master's will, and did things worthy of stripes, shall be beaten with few." "It is required of a man according to what he hath, and not according to what he hath not." Now if we profess the glorious, heavenly doctrine of Universalism—if we have the true faith, and yet *sin*, our guilt will be greater than if we had less light. To us the Sun of righteousness has risen with healing in his beams; and we should see to it, that we walk as children of light, and not as children of darkness.

Having made these general remarks on the necessity of a correct faith and a corresponding correct life, we pass to notice those things which we must add to our faith so that it may be a living faith. We take it for granted, that you have the foundation laid—even the faith in the Rock

of Ages, as the savior of the world; and are ready to build the superstructure, a temple meet for the Holy Spirit to dwell in. Now then to our faith, let us add virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.

Virtue is the thing first mentioned here, which we must add to our faith. In a general sense, we use the term "virtue" to signify upright and Christian conduct in all things. But if Peter used it in this sense here, it had been unnecessary for him to add more; for with this signification it would include most of the things mentioned afterwards; all of which are called virtues. But we are informed that the word here rendered "virtue," means courage, fortitude. If so, how important to the Christian! especially, when viewed as a Christian soldier, engaged in a holy warfare. There are not only evil-doers who have received the Gospel of impartial grace, but many are *cowards*. Such persons do not enjoy the liberty which the Gospel is designed to give. They *dare* not make it known to the world that they hold the faith of the "sect which is every where spoken against." They put their light under a measure, because, forsooth, they have not courage to meet the scoffs, the frowns, and the jeers of our enemies. Poor men! Would they might enjoy the freedom wherewith Christ makes free, and cease to be slaves. Let us all, then, who have faith, add to it fortitude, and true Christian courage, so that we may boldly profess it to the world.

But there are other things in the Christian's life which call for a degree of fortitude which many do not possess. Take one example, for an illustration, to mention no more. Many persons, if they have done wrong, if they have injured another, or, if a misunderstanding arises, will persist in their former course, even after they are convinced that it is wrong. If they have done wrong, they will not confess it; if they have injured a brother, they will not ask the forgiveness which the Christian is commanded to ask; if a misunderstanding arises, they seek no explanation, nor receive it when proffered. Why? Because they lack courage, true Christian fortitude. They fear some-

thing may be said derogatory to the dignity of their character. They fear to be thought not persons of *spirit*, having a high sense of honor. The case of such is similar to the boy who committed a wrong, because his playmates told him he *durst* not do it. He was afraid of being called a coward. The Lord give us all courage to do *right*, notwithstanding what the world may say. It is better to have the approbation of God and our own consciences, than of all men besides.

Next, having the true faith, and the courage to profess it among men, and to live up to its principles, in face of all opposition, let us add to this, *knowledge*. This knowledge does not refer to the first "principles of the doctrine of Christ," of which Paul speaks; for we are supposed to be already in possession of these; without them we could not have faith. But leaving these, we are to *go on* unto perfection; not only in our manner of life, but in knowledge. As the author of our text has directed us, we should "*grow* in grace, and in the knowledge of our Lord and Savior Jesus Christ." He is but a poor Christian who don't grow in knowledge; a poor citizen of the kingdom of heaven. No man can become a perfect Christian at once. As Paul has said, he is first a babe, and from that he may become a man. But that man is deserving of compassion and pity, who always remains a babe in Christ, and never becomes a man of perfect stature. Those, however, who do not grow in knowledge, will remain such. Perhaps I should not say this; *they will die*. As food is to the body, so is knowledge to the mind, the soul of the Christian. As a man will die if he does not partake of food; so will the Christian die who increases not in knowledge. And this will be a second death; he will return to the same state in which the Gospel found him—*dead*. Jude speaks of some in his day, who were "*twice dead*." I presume the cause of this was, they did not grow in knowledge; they kept not their first estate. We have many things to learn before we "all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more *children*, tossed to and fro by every wind of doctrine, by the slight of men, and cunning craftiness, whereby they

lie in wait to deceive." Let us then resolve not to remain children—mere babes in Christ, but to *go on*, grow in knowledge, till we come to the stature of men and women. Let us strive to become more fully acquainted with our duty to God, to our fellow men, and to ourselves, and then endeavor to *do it*. Let us become more and more acquainted with the character of our heavenly Father; so that we may better obey the injunction of our Savior, "Be ye perfect even as your Father in heaven is perfect." Let us grow more and more in the knowledge of his designs and purposes towards us; so that we may love him more, and render him a more hearty obedience. Let us become better and better acquainted with the character of the government which he exercises over us; that we may be ready to "justify the ways of God to men."

"And to knowledge, temperance." This is very important; an intemperate man makes a miserable Christian. I have reference to intemperance in drinking, particularly; and to intemperance in *any* and *every* thing. The drunkard is not the only intemperate person. There are other kinds of intemperance besides this, and almost as ruinous to the happiness of men. Every passion, or feeling of the mind, when carried to excess, is a species of intemperance; and there is a great deal of this in the world. The man who is governed so much by the love of approbation as to do things wrong, in order to gain the applause of men, is intemperate in this. The man who carries a personal pique to that excess as to be unwilling to forgive an offending fellow man, is certainly intoxicated; he has not to his knowledge added temperance. He who will pursue any one who may have injured him, to the destruction of his character or reputation, is very much wanting in temperance. The elder brother, in the parable, carried his feelings of indignation to such an intemperate extent, when he was unwilling to receive the returning, wandering prodigal. He was unwilling to forgive what was past, and say no more about it, and receive the long lost brother with joy and rejoicing. In this life we are "subject to vanity," and liable to err, and go astray. "Let not the sun go down on your wrath," is the injunction. Where this is violated there is intemperance. Brethren, if God bears with us, let us bear with one another. The Lord forgive us! if

any of us have not added to our knowledge, temperance. As we said in our introductory remarks, so we now repeat, As the Universalist's *faith* is the best; so his life, conduct, and conversation should be the best. The knowledge we have, or *profess* to have, should restrain us from this, and every species of intemperance.

"And to temperance, patience." Patience is not among the least of the Christian graces. Paul, in an epistle to Timothy, says to him, "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, *patience*, meekness." Patience is needed at many times, and on many occasions, and under various circumstances; but mostly in time of trouble, distress, sorrow, affliction and tribulation. Paul says to the Romans, "We glory in tribulation also: knowing that tribulation worketh *patience*; and patience, experience; and experience, hope; and hope maketh not ashamed." He said to the Thessalonians, "We glory in you in the churches of God, for your *patience* and faith in all your persecutions and tribulations that ye endure." The author of our text uses the following language: "For this is thankworthy, if a man for conscience towards God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." This, then, is the manner in which the Scripture writers speak of patience. The first followers of the Savior were greatly persecuted; many were their enemies, who sought to take from them their happiness, and even their lives. They had many opportunities to exercise patience. We are not called to suffer what they did; for thanks to the freedom which God has given us, we can receive such religious opinions as appear to us right, without fear of losing our property or lives by it. Although none dare carry their opposition to this extent, yet they endeavor to destroy our reputation and character. They will point at us as the off-scouring of the earth; as holding most licentious sentiments and practices. The primitive Christians, and even our Savior himself, were charged with the same. "If they have called the Master of the house Beelzebub, how much more they of the household!" This being so, brethren, let

us remember, that if, when we do *well*, and think well, and speak well, we suffer for it patiently, this is acceptable with God. God forbid, however, that we should be obliged to exercise patience in suffering for wrong doing. There is no glory in this; none at all.

But we must exercise patience towards our fellow men, in their errors, frailties, and foibles; knowing that we too are liable to the same. We can not look for perfection in this life; we shall not find it, if we look for it. Hence we should not indulge in unmeasured denunciations of our fellow men, when we think they are out of the way. It is no way to reform a man, to exercise towards him a bitter, unforgiving spirit. A man was never reformed by this; never will be. If we wish to get along in this imperfect, sinful state of existence, we must bear and forbear with each other. Brother Universalist! what if God should be as impatient with you as you are with your brother? O! let us remember that we are all sinners; let us bear and forbear with each other, and help each other along in the Christian course. Let us exercise heavenly patience toward those who do not think precisely as we do, or act precisely as we would like to have them. But let us mildly and faithfully strive to bring them to the knowledge of the truth, and the practice of the precepts of the Gospel. "Mortal man," it is said, "should not keep immortal anger." Such a spirit is altogether inconsistent with the injunction of our text.

"And to patience, godliness." Godliness is defined to be "piety, belief in God, and veneration for his character and laws; a religious life." This should follow that tribulation that worketh patience. An ungodly Christian would be a curious sight to behold. An ungodly Christian! did I say? That would be a solecism, a contradiction in terms. It would be like talking of a bond free-man, or a drunken temperate man, or a foolish wise man. I will not say an ungodly Christian, but an ungodly *professor* of Christianity. Brethren, have we added to our patience, godliness? If not, we ought not to call ourselves Universalists—Christians. The prayer of Paul is, "that we may lead a quiet and peaceable life in all *godliness* and honesty." "Godliness with contentment is great gain," says the same apostle. He also tells Timo-

thy to exercise himself unto *godliness*, "For," says he, "bodily exercise profiteth little; but godliness is profitable unto all things; having promise of the life that now is, and of that which is to come." The ungodly man is without this; "he is without hope and without God in the world." Man's mind is so constituted that he can not fully receive the promises of God while he remains an ungodly sinner. The Almighty has so ordained it, that if a man is disobedient and sinful, he can not have the same trust in him, can not so rely upon his promises as if he were a goop man. The poor prodigal realized this. The father loved him, notwithstanding his disobedience and wickedness; but the prodigal didn't realize it. He knew himself to be guilty; and hence his highest request was, to be made like unto a hired servant. So with Joseph's brethren. Notwithstanding his goodness to them; notwithstanding he had forgiven them, and told them not to trouble themselves about their former treatment of him; yet when Jacob was dead they came to him and besought him in the name of their reverend father, not to take vengeance on them for their former ill-treatment of him. Now Joseph, all the time, was disposed to do them good; but on account of their wickedness, they could not believe him. Thus it is, with God and the sinner. God loves all, and does all good, and promises great blessing to all hereafter; yet the transgressor of his law cannot fully believe him; it is a sad consequence of his sins. Brethren, shall we not think of this, and profit by it? Let us not have a feigned godliness; away with all such hypocrisy! Paul tells Timothy of some such, who "have the form of godliness, but deny the power thereof." This, above all things, is abominable; for a man to profess what he is not; in the language of another, "to steal the livery of the court of heaven to serve the devil in." Nothing is so despicable as to see a man professing to be what he is not. Remember the Pharisee who went up to pray; and forget not the poor publican by his side.

"And to godliness, brotherly kindness." Brotherly kindness—what is meant by this? towards whom is it to be exercised? Ans. To those of the same faith. Says an apostle, "Do good unto all men as you have an opportunity, but especially to the household of faith." True, all

men are our brethren, but Christian believers are brethren in another and a better sense. They are united in one band, for the promotion of the cause of God, holding the same glorious faith. Especially to these, then, should brotherly kindness be manifested. There are many ways in which this injunction is violated; and there are many ways in which a want of it is shown. It not only requires kind actions towards one another, but forbids every thing that has a tendency to injure a brother. It is utterly opposed to every species of evil speaking, hatred, revenge, or any evil passion. There are many occasions on which this heavenly spirit is called for. As I have already said, we are all liable to err, and wander from the path of duty. We all know and feel this to be so; we read it most clearly on the pages of our past experience. Said our Savior, "It is impossible but that offences will come." Now in this case, what does the spirit of brotherly kindness dictate? That we shall seek revenge and retaliation on our offending brother? If he is disposed to acknowledge his fault, shall we not accept of his acknowledgment, and bury the past in oblivion? Brethren! if we can not, if we *will* not do this, how can we pray God, "Forgive our trespasses, as we forgive those that trespass against us?" Possessed of a spirit of unforgiveness, such a prayer would be solemn mockery! Then, brethren! Universalists! as you value your own peace and happiness; as you wish the prosperity of our Zion, and the promotion of the cause of truth, and the emancipation of the human mind from bigotry, superstition and sin, to godliness and *brotherly kindness*, I beseech you by all that is desirable in the truth, and the happiness of mankind, *forget it not*.

"And to brotherly kindness, charity." This is the last of the graces which the apostle mentions in our text; and the most important, the most heavenly, the most godlike of all. To be charitable, as we generally use the word, is to put the most favorable construction on the motives and actions of our fellow men; also, to assist the poor and needy. However important this may be; and it is very important, but included in what has been already said, the word here rendered charity has not this signification. It signifies *love*, in the most extensive meaning of the word. To learn where Paul placed charity or love, how high in

the scale, we have only to hear him say to the Colossians, "And above *all things*, put on *charity*, which is the bond of perfectness." Mark the expression—"above all things." Love, then, is the *all in all* of the Christian. It is a *sine qua non* in the Christian's character. He also said to Timothy, "Now the end of the commandment is charity, [*love*,] out of a pure heart, and of a good conscience, and of faith unfeigned." And our Savior said, "Love is the fulfilling of the law." And John said, "He that loveth *not*, knoweth not God; for God is love."—"God is love; and he that dwelleth in love, dwelleth in God, and God in him." The man, then, who is lacking in this, lacks the one thing needful. He can not with the least propriety be called a Christian. You will understand that this is somewhat different from the brotherly kindness just mentioned. This extends to the brethren; that to all men. The one is for friends; the other for enemies. Both alike enjoin the doing of good, and forbid the doing of evil.

I can not leave this part of our subject without quoting what Paul says on charity, or love, (for the same word is used in both places, and means the same thing,) to the Corinthian brethren. This may show why the author of our text places it last of all, and above all. It finishes the superstructure, built on faith as the foundation. It is the greatest ornament of all, and shines brightest in the constellation of Christian graces. But let us hear Paul. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profit me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies,

they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. . . . And now abideth faith, hope, charity, these three; but the greatest of these is charity."

Thus, brethren, have we gone through with what Peter has commanded us to add to our faith. May the examination not be in vain. I have already mentioned some motives that should induce us to do this; but I wish now to present for your consideration the motive mentioned by Peter. It is this: Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust: then follow the words of our text. Hence it is because of the exceeding great and precious promises that are given us. The greater the promises given us, the greater our obligation to obey the injunction of the text. And here suffer me to repeat again the sentiment already expressed and repeated: As Universalists have the best doctrine under heaven; so they should be the best people under heaven. For, brethren, if we have not exceeding great and precious promises, who have? As much is given us, then, much is required of us. As a consequence of obeying the injunction of our text, the apostle mentions this: "For if these things be in you, and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins." Brethren! let us give all diligence, add to our faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.

THE PROPER MOTIVE.

ROMANS xii. 1. "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

The great apostle of the Gentiles, who is the author of our text, was well acquainted with the principles of human nature; he knew well what were the springs of human action, and the best means of putting them in motion. He had also great zeal in the cause of his Master, and that zeal was according to knowledge. With this, he possessed an ardent love for his brethren of the human family, and was willing to make any sacrifice to promote their happiness, to enlighten them, to bring them to a knowledge of the truth, into the "kingdom of Christ,"—"of heaven." His whole life shows most clearly his zeal and love. And his success was commensurate with his labors, as the establishment of the several churches to which he addressed his epistles abundantly testifies. Such being the case, those who would speak of the unsearchable riches of Christ, and enforce his precepts, should pattern as much as possible after this chief of the apostles. You will perceive that in uttering the words which are the subject of our reflections, he did not attempt to bring about the subject he had in view, by frightening his Roman brethren by the representation of woe and misery, in a future world. No, far from that. But his language was, "I beseech you by the mercies of God." Constantly bear in mind what we said of Paul's knowledge of the best means of moving men's hearts to love and serve their Father in heaven; for if we show that he took other motives to place before the people to move them, than the fear of endless woe, it will be a mild rebuke to those who take a different course, and you will

see the greater propriety in what may be said on this occasion.

The love and *mercies* of God are, then, the themes on which he delights to dwell; lovely, surpassing lovely, are they too! And in the discussion of this subject, we shall be led to speak of some of these “mercies of God,” which Paul would have to bear on our minds, to induce us to obey this injunction; but where to begin we know not, for they are manifold—innumerable. Yet we may profitably select a few, such as most readily manifest themselves to our minds.

First, then, “He hath made us, and not we ourselves.” Is not this a mercy, an unspeakable blessing? We will grant, if any of these creatures are to suffer an eternity of misery, that their existence would not be a blessing; but thank God! we believe no such thing. Such a thought is unworthy such a being, and we reject it. He is our *Father*, for he is the Father of the spirits of *all* flesh, and “hath made of *one* blood *all* nations of men, to dwell on all the face of the earth.”

Then we are his children—“his offspring.” Viewing him, then, as our Father, and ourselves as his children, is not our existence a blessing, even not taking into the account a more glorious existence beyond this? Most assuredly. Just survey for a moment, the “good things,” even of this life. Look on that lovely wife, that beloved husband, that dear child, that beloved parent, those brothers and sisters, and all those dear friends by whom you are surrounded; look *abore*, and view that shining luminary, which shines both “on the evil and on the good;” see that innumerable host of stars, which charm our vision, and serve to raise our grateful orisons to him “who hath made them all;” remember the “rain which cometh equally on the just and unjust;” look around, and see the earth teeming with all that can charm the eye, or satisfy want; hear then the singing of the feathered tribes, and the murmuring of the waterfall; then tell me if you can, *this life is not a blessing*.

How different it might have been from what it is. We might have been in the “blackness of darkness.” We might have heard nothing but *horrid discord*. Every smell might have been offensive, and everything bitter to

the taste. Pain might have been our element; sorrow and woe might have filled up the cup of our existence. But ah! how different is our real condition! Surely, "God is good unto all, and his tender mercies are over all his works."

But do you say, Man is subject to pain and sorrow, and hence his life is a curse! But I will show you, brother, that this goes not against our position. Had you known the pleasure of eating, if you were never hungry?—of drinking, if never thirsty? Would you have known the value of friends, if you never had need of them? Would you have enjoyed rest had you never been weary? Is not love more lovely when contrasted with the hatefulness of hatred? *It is so.* We judge only from contrast and comparison. It is well, then, that this life is checkered with the ills of humanity, even not taking into the account a future life, where sorrow or sighing shall never enter. Then we shall prize immortal life, from having known death. The joys of immortal glory will be heightened from the remembrance of our ills here. Scripture also sustains us in our position. "He chasteneth us for our good." "For these light afflictions, which are but for a moment, shall work for us a far more exceeding and eternal weight of glory." But tell me candidly, did you believe that death was the end of man, would you willingly give up life? This will prove you; you would not, one of you. Life, then, is good; and as it will appear still more clearly before we close, God was good in giving it to us. "The mercy of the Lord endureth forever."

Let us contemplate now, for a moment, blessings of a different character, and of a still higher order. I mean the spiritual blessings of the mind—the soul.

First, then, of this kind, we would reckon a revelation of God's will to man. This surely is an unspeakable gift. That we may appreciate it the more fully, let us imagine for a moment, what would have been our condition—the condition of the world, had Jehovah never made a revelation of his will and purpose to man—fallen, ignorant man. Ah! we should have been surrounded with Cimmerian darkness; no ray of light would have pierced the cloud of our mental vision, to point us to a glorious life beyond the grave. Sorrow and mourning would have

hung over all people. Surely we should have been "without hope and without God in the world." Life would have been a dreary waste, where we should rise, sport awhile, and, as far as our hope was concerned, sink down to the shade of eternal night. But thank God! he has not left us to grope our way in this state of darkness; but has made known to us his will and gracious designs towards his wayward children. This contains the promises of a Savior, and it also contains for us an account of his life, death, and glorious resurrection, by which "he brought life and immortality to light."

It also contains those "exceeding great and precious promises," which he has been pleased to make to man. This, then, is a great blessing; it must have been a dictate of mercy to bestow it on man, weak and ignorant as he was. Let us prize it as we ought, and make it the "man of our counsel;" let us study it that thereby our faith may be strengthened, and we learn what will best promote our peace and happiness.

2. The gift of the "*Savior of the world.*" We are utterly unable to do justice to this part of our subject. Angels, even, would fail here. The apostle John took this as the most fitting to illustrate the pure, unquenchable, and unbounded love of our heavenly Father. Nothing could show it more clearly or fully. Hear him. "In *this* was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. *Herein* is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins." "God is love," and this love is most fully manifested in his Son—"a light to lighten the Gentiles, and the glory of his people Israel." He was full of the spirit of his Father and his God; "He knew no sin, neither was guile found in his mouth." He came on an errand of mercy to a lost world—to save his people from their sins, and the consequent evils. "He went about doing good." He healed the sick—gave sight to the blind—ears to the deaf—feet to the lame—life to the dead! He gave us instructions which will make us wise unto the salvation of our souls from sin and sorrow; "he led captivity captive, and gave gifts unto men." He tasted death for every man, and by his resurrection

brought life and immortality more fully to light. He instructed us as to the parental character of God, his care for his children, and his plans for their eternal bliss in the glorious regions of immortality. Doing the will of God, he is to enlighten and save a lost *world*! "Blessed be God and the Father of our Lord Jesus Christ." Adoration, praise, thanksgiving, and everlasting obedience, be rendered unto his great name! Well might the heavenly host cry, at his birth, "Glory to God in the highest! and on earth peace, and good will towards men." Well might John say, "Every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honor, and glory, and power, and riches, and wisdom, and strength, be unto Him that sitteth upon the throne, and unto the Lamb forever!" If any thing is to *move our* hearts to love and adore Almighty God, it is the contemplation of his infinite goodness in giving his Son to be the Savior of the world. "O! the depth of the riches both of the wisdom and knowledge of God."

3. It remains for us now to notice, more particularly than we have done, the will of God in relation to the future condition of man, as made known to us by the promises given us in his word.

Here, too, is a field which is inexhaustible. We do not expect to do justice to it; but we will not hence leave it entirely alone, but will cull a few of the brightest of these blessed promises, and hold them up to our view, and perhaps our hope may be confirmed by it, our views of God's character exalted, and our hearts made better. We think we are right in taking this course, from the example of Paul himself. "Having these *promises*, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." Thus you see the promises were brought into requisition, for the purpose of persuading his brethren to lead a "life holy and unblamable in the sight of God." Having, therefore, his example, we proceed with the more confidence. But where shall we begin? We are at a loss to know. Let us look a moment at the *first* promise. "The seed of the woman shall bruise the serpent's head." Whatever may be that serpent spoken of; whether an omnipresent, and I

had almost added almighty devil, or the lust, by which, when we are tempted, we are drawn away, or what not, this promise is big with meaning and mercy. It gives us to understand that the source of evil will be taken away, and undoubtedly refers to the time when there shall be an "end of transgression, and sin be finished." You know when we bruise a serpent's head we destroy him entirely. So in this case, all evil shall be destroyed, "root and branch." Our heavenly Father was actuated by mercy, then, when in the infancy of the world, he promised an end to all the evils which might afterwards spring up in it.

We come along up a few centuries, and we find something a little more clear on this subject. It was called the *Gospel*. A sacred writer speaks thus of it: "God preached before the Gospel unto Abraham, saying, in thy seed shall all the nations of the earth be blessed." This is a short commentary on the last. Here the same "seed" is brought to view as Jesus Christ. Not only is sin with all its concomitant ills to be destroyed, but *all* the families of the earth are to be blessed, absolutely blessed in him.

Now let us hear one of the prophets of the Lord. "The ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads, and sorrow and sighing shall flee away." Sweet assurance! But who are the "ransomed of the Lord?" Let Paul answer. "For there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a *ransom* for *all*, to be testified in due time." It is often said, "He tasted death for every man," "died for all," and other like expressions. But what does the prophet say about these—*all*? "They shall return and come to Zion with *songs* and everlasting *joy*." This Zion must be the spiritual Zion—immortal glory, for that cannot be witnessed while men are "subject to vanity," as they are here. This then is the manner in which it is "*to be testified*"—they shall receive everlasting joy, and who could ask better testimony?

Let us next notice what our Savior said on this subject at a certain time, in his reply to the Sadducees in relation to the resurrection of the dead. Hear him. "They that shall be accounted worthy to obtain that world, and the

resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection." What! equal unto the angels! It is even so. Just reflect for a moment, on this great change. *Now* we are sinful and in consequence unhappy; *then* we shall be holy and supremely happy; for angels undoubtedly are, and we are to be like them. *Now* we are ignorant; *then* we shall be wise. *Now* we are weak; *then* we shall be strong. *Now* we are corruptible and subject to decay; *then* we shall be incorruptible and subject to no decay. *Now* in dishonor; *then* in honor. *Now* we see wars, contentions, jars, and quarrels; *then* peace, concord, and harmony. What a change is this! and we shall experience it, if the word of the Son of the Most High be truth, which we cannot doubt. Nor is this all. "Neither can they die any more." What! *man*, poor, weak, frail, *mortal* man, be brought to a state where he can *die no more*. Go view the place of yonder dead; call to mind the nations that have lived, but now lie in the dark receptacle of all the dead; contemplate that man of grey hairs tottering over the grave, and remember that once he was as young and active as we, and that we shall all soon lie in the narrow house; then hear the immaculate Son of the Most High say, "Neither can they die *any more*," and can you refrain in the fulness of your soul, from crying out, Thanksgiving, and praise, and glory, be unto him who is the Author of this bright and glorious assurance, which, if we trust in it, will be an "anchor to the soul, sure and steadfast, entering into that within the veil!" Ah! my brethren, you cannot.

Once more. "They shall be the children of God." Did you ever think of that! We are *now* his children, "his offspring," and all "we are brethren;" but then we shall be peculiarly so; for we shall be "born again," we shall be like him, we shall be peculiarly near him. We shall be *emphatically* his children; for we shall render him that obedience and that homage which is his due. God grant that we may commence that obedience here on earth.

But some may say here, this blessing is not for all, it may not be for us; it is only for those "who are worthy to obtain that world, and the resurrection from the dead." But, brother, who are worthy? Hear Paul. "As in

Adam *all* die, even so in Christ shall *all* be made alive." "We have hope towards God, of the resurrection both of the *just* and the *unjust*." If any do not "die in Adam," they may possibly not be "worthy to obtain that world," and if so, there are some who are neither "just or unjust." But this number will be very small.

Thus, we have laid before you the promise which God made to our first parents; this promise renewed to Abraham; one of the prophets' view of this matter; and of the Son of God himself. And in view of these, have we not reason to rejoice and be exceeding glad for these unspeakably precious promises!

But we are not done yet. We have something still later, and still more clear and pointed. We shall bring the evidence of only one of the followers of Christ, and he the author of our text—Paul. He has been laboring to prove that all are under sin and unbelief, the blindness of Israel, the subsequent salvation of that people, together with the "fulness of the Gentiles;" and to sum it up, he says, "For of him, and *through* him, and *to* him, are *all* things, to whom be glory forever!" Did you reflect on the fulness of the meaning of these few words? Let us analyze it. "For of him are all things," that is, all things were made by him; all spring from him; he gave us life and all its blessings; "and through him," that is, "in him we live, and move, and have our being;" he preserves us, sustains us, and keeps us from evil. What more? "And *to* him are all things." All the creatures he hath made and sustained here, shall return to him, and dwell in his presence forever. What a thought! Ah! well might Paul immediately after say, "I beseech you by the *mercies of God*."

One piece of testimony more, and we are done on this point. It surpasses all the rest in clearness and fulness, if it be possible to surpass them. It is from the same writer in his representation of the resurrection of the dead, and which is, perhaps, more full and extensive than we have in all the Bible besides. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, all authority and power. For he must reign till he hath put all enemies under his feet. But when he saith, all

things are put under him, it is manifest that he is excepted who put all things under him. And when all things are subdued unto him, then shall the Son also be subject unto him that put all things under him, that God may be ALL in ALL." What a consummation! Well worthy the Lord God Almighty! None but he could have conceived it; none but he can execute it. Men and angels would fail in describing the glories of that scene. It is above human or even angelic intellect to scan the fulness of this blessing. Why, only think of it! God *all* in *all*. But what is God? "God is love." Then we might say, Love shall be all in all. I am incapable of making this any clearer to you, of making it appear any more glorious and lovely than it is now. There it is, "God—Love shall be *all in all*," written, as it were, in characters of light.

We could say with the Psalmist, "Oh that men would praise the Lord for his goodness, and his wonderful works to the children of men." "Bless the Lord our souls, and all that is within us bless his holy name."

How blessed are we in having this light shed upon us; that we are enabled to believe it, and rejoice in the hopes which it inspires. Surely, brethren, we have reason to "rejoice with joy unspeakable and full of glory."

Thus we have pointed out to you, feebly indeed, but truly, we hope, some of the blessings which our heavenly Father has bestowed and designs to bestow upon us. But our duty is not yet done. The inquiry will arise, "What of all this? What conclusions shall we draw from the premises laid down and attempted to be proved?" Should we leave the subject here and not answer these questions, we should think our duty but half performed, and our most important work not done. Should I show you the mercies of God as clear as the sun in its meridian splendor, and should leave it there, it would be of no avail. Let us inquire then, what Paul himself would do with this subject. What conclusions does he draw? Hear him. "I beseech you by the mercies of God, that you *present your bodies a living sacrifice, holy, acceptable unto God*, which is our reasonable service." Is it not so? Who will dare say, that to him who will put an end to all sin, destroy the cause of all evil, bless all nations in his Son, cause all the ransomed of the Lord to return and come to Zion, with

songs and everlasting joy upon their heads, and sorrow and sighing to flee away; raise us up from the darkness of the tomb, make us equal to the angels, that we shall die no more; and finally subdue all things through Christ to himself, and be *all* in *all*, the presenting our bodies a living sacrifice, holy and acceptable, is not a reasonable service? God forbid that one of us should say thus—of *us*, who believe in a God of love and compassion, who will do for us better than we can ask, or even think. No, brethren, say not so.

But what is presenting our bodies a living sacrifice, holy, acceptable unto God? Is it to perform heathen penances, to appease a wrathful deity? Is it to torment and afflict ourselves? Is it to give our bodies to be burned? No, no. What is it, then? This I conceive to be it; “to deny ungodliness and every worldly lust, and to live soberly, righteously, and godly, in this present evil world;” that is, “to love God with all our hearts, and our neighbors as ourselves.” This is all that is required. This will be presenting a sacrifice which will be acceptable unto God. Do you say we do believe in him, that he is good unto all; and we love him and our fellow men. But how do we know? Shall we take your word for it? You may speak the truth, or you may not. But we have a way by which we may judge correctly of this matter. Hear. “Faith without works is dead.” So you see, if we only believe, and do not the works, it is a dead sacrifice, and not a living one. Again. “If you love me, you will keep my commandments.” Do you love God? Show it then, by keeping his commandments.

Here we have it then. “Love is the fulfilling of the law;” and we are required to love God and keep his commandments. It would seem as if we should need no urging here; for who of us can refrain from loving him with all our mind, might, and strength, who has done and will do such great things for us? It is a wonder of wonders, that men, who can see in God such a good and lovely Being, should ever knowingly go contrary to his will. Brethren, may we not be of that number.

Let us particularize a little. What does Paul enumerate as constituting this presenting of the body a living sacrifice? Let us all remember. “Let love be without dis-

simulation. Abhor that which is evil: cleave to that which is good. Be kindly affectioned one towards another, with brotherly love; in honor preferring one another. Not slothful in business; fervent in spirit; serving the Lord. Distributing to the necessity of the saints; given to hospitality. Bless them which persecute you; bless and curse not. Be of the same mind one towards another. Recom-pense to no man evil for evil. Owe no man any thing, but to love one another." These are a few of the many things which he enumerates as constituting this sacrifice. I will name only two more, of a more local character.

We should do all we can to extend the knowledge of this glorious Gospel which we have received, and those ennobling views of our heavenly Father. There are two ways to do this, but one is far superior to the other. The first is to speak on all proper occasions, of this faith which we have, and to support those religious institutions which have for their object the enlightening of mankind, and the breaking off those chains of sin, ignorance, and superstition, which keep man so low in the dust.

The other way, and that which we have called the better, is to show the glorious, impartial doctrine in our lives, both in word and deed. This is the most powerful engine for forwarding our cause, which we can have. If we tell men that God loves all his children, and does them good, but they see us, on the contrary, injuring our fellow men, manifesting feelings of hatred and revenge, we can have no influence on their minds, unless it be to confirm them in the rejection of a doctrine or faith, which they see makes us no better. On the other hand, if we manifest in all our ways that we love the Gospel, and are willing to obey its precepts, carrying out the principles to which we hold, suffering those who are of the opposite party to have "no evil thing to say of us," the cause *must* prosper; it *must* go on "conquering and to conquer." We ought not to ask any one to believe in our doctrine, unless they see by our lives that it makes us better; and they would do right in rejecting it. Did I not believe that the principles of the doctrine of impartial grace carried out into practice, would make men holier and happier, never would I lift my voice again in its favor. May we all understand these principles and show to the world that they are the

best principles in the universe, by which to live and by which to die.

Thus, brethren, we have pointed out to you a few of those things which constitute a living sacrifice to God; and this, St. Paul calls "*reasonable.*" Brethren, is it not so? If it is not, what in all the universe of God, is reasonable? What! not reasonable to love and serve him who hath given us such blessings and such hope! that we should love and do good to our fellow men, who are our brethren!

Let us always keep this in view; our reward will be great. We shall feel a calm and peace surpassing all the short lived pleasures of this world, separate from a hope of future glory, and a virtuous life. When on our death-beds, we shall look back upon our past lives with a feeling of satisfaction; we shall then have no remorse and sorrow for past crimes, for we shall not have committed them; and thus, when about to leave all things earthly, we shall have nothing to do, but to meditate on the glorious immortality on which we shall soon enter.

Brethren! by all that is great and merciful in God, by all that is good in Heaven or earth, by all that is desirable in life or in death, by all that is noble in man, by all that is lovely in Universalism; let us remember these things to do them, for this is our "*reasonable service.*"

LIGHT.

GENESIS i. 3. "And God said, let there be light, and there was light."

Such was the manner of the introduction of natural light into the space where now is suspended this material universe. When the Almighty began the creation of the world, with the things that are in and around it, "darkness was upon the face of the deep," while the "earth was without form and void." Then "the Spirit of God moved upon the face of the waters." He said, "Let there be *light!*" The fiat of the Most High was obeyed: "And there *was* light."

Dark, and cheerless, and gloomy, had been this world without the genial influence of light. Without this, there had been neither beast, bird, fish or insect; nor herb, flower or tree; neither could man, lord of the lower creation, have existed without light. Suppose that now there were no light; suppose the sun, moon and stars all struck from being, or covered with blackness; and all those means by which we can create light taken from us; where should we be? Alas! for us; we should grope in darkness, not knowing whither we went; all labor and enjoyment would cease; the herb, the flower, and every green thing would wither and die: we ourselves would lie down in despair, and there remain until we were dead, *dead*, DEAD. All these horrid consequences would follow the destruction of light. Hence we see clearly the benevolence of the Father of the Universe, in exercising his power to create so great, so invaluable a blessing. Let us, then, be grateful to him, and "forget not all his benefits;" let us imitate the spirits above, of whom it is said that at this period "The morning stars sang together, and all the sons of God shouted for joy." Let us, moreover, walk as children of the light,

and not as children of darkness, lest we stumble and fall; knowing that there are those—may we not be among the number—who “choose darkness rather than light, because their deeds are evil.”

We pass now from the natural to the divine; from the physical to the moral. There have been periods in the moral universe, since the time when chaos and night reigned where now are the light and joy of this bright world, in which it was necessary for God to say, “Let there be light!” Many have been the times when it could be said, “Darkness covered the earth, and gross darkness the people!” Long and fearful have been the reigns of moral darkness, dire superstition, ignorance, and error. Sin and wickedness have arisen as clouds between the minds of men and the face of God, who dwelleth in light unapproachable. Let us glance for a moment at those eventful eras which mark the introduction of moral light into the world; let us contemplate it in its small beginnings, like the twinkling of a star in the firmament; how it has progressed, and how it is still progressing, and its final diffusion throughout the moral universe of God—as full, and perfect, and universal, as the diffusion of natural light through the material universe; when once more, and with a fuller chorus, “the morning stars shall sing together, and all the sons of God shout for joy.”

Methinks I see a lone wanderer on the plains of the east,—one who has left his father’s house, for fear his exasperated brother will take his life. I see him at the setting of the bright luminary of day, taking the stones and putting them for his pillows; he lies down, and is soon embraced in the arms of sleep. But lo! a ladder is set up on the earth, and reaches to heaven; he sees the angels of God ascending and descending upon it. He looks, and beholds through the open space, the light of the upper world—the ineffably bright light of him who inhabiteth eternity. Hark! there is a sound; it is the voice of the Lord. Let us listen. “I am the Lord God of Abraham, thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee *and in thy seed shall all the*

nations of the earth be blessed." The wanderer awakes, and methinks I hear him exclaim, "Light!" "This is none other than the house of God and the very gate of heaven." Here was brought to the benighted vision of man a ray from the abode of light and glory. Here was confirmed the solemn promise, not long before given to Abraham, that all the nations, families, and kindreds of the earth, are finally to be blessed in a certain promised seed. It is not likely that these patriarchs understood the full import of these declarations. The light was not sufficiently clear to enable them to see the truth in all its fulness and glory. It was necessary that still further revelations be made before the full blaze of this glorious promise fall upon the vision of mortals. Too much moral light upon the benighted mind of man, might have the same injurious effect as too much, and too strong natural light, upon the eyes of a man coming out of a dark room; it might be too dazzling.

Four hundred years pass away, and we stand by Horeb. I look around over the world, and I see that darkness reigns. I see men almost universally given up to idolatry, worshipping gods that are no gods, beasts, reptiles, and blocks of wood. Men have lost the knowledge of the "one only living and true God;" his name is not known in all the earth. I look again, and lo, a shepherd is watching his flock. I see him struck with wonder and amazement. What does he behold? A burning bush unconsumed. I look again, and behold the mount of God; I see the vivid lightnings; I hear the thunders and the voice of a trumpet. God is there! He is about to reveal himself once more to the children of men. He is about to say once more, "Let there be *light*." He said it, "and there was light;" for now was given the law. Now were prefigured by types and shadows the great sacrifice, the Lamb of God, who was to take away the sins of the world; and the High Priest of our profession, the great Mediator of a new and better covenant. Faint indeed was the light, yet it was light;—so faint that it was afterwards called only a "shadow." It was at this period that God declared his name to be "the Lord, the Lord God, long suffering and gracious to us ward, forgiving iniquity, transgression and sin, and who will by no means clear the guilty." As this

was the dawning of a bright and glorious day, let us not despise its light; but here let us recognize the hand of a benevolent God, having in view the happiness of his creatures, leading them on step by step from one degree of light and glory to another.

Again, "darkness covered the earth, and gross darkness the people," when God said, "Let there be *light!* and there was *light:*" the Sun of Righteousness arose, with healing in his beams, "a LIGHT to enlighten the Gentiles, and the glory of the people Israel,"—"that true *light* which lighteneth every man that cometh into the world!" It may not be uninteresting to reflect, for a moment, on the manner of the introduction of this light into the world,—this great moral sun; how it affected the angelic spirits, and the glorious consequences of its advent. At this eventful hour, not only was moral darkness predominant over the minds of mankind, but the king of day had gone beyond the hills of Palestine, while some shepherds were watching their flocks, gazing on the star-lit upper firmament. When behold! there was light! for the "glory of the Lord shone round about them." The angel of God is there. He speaks:—"FEAR NOT; for behold I bring you good tidings of great joy, which shall be unto all people. For unto you is born, this day, in the city of David, a SAVIOR, which is Christ the Lord." "Hail! holy light, offspring of heaven, first born." With joy and rejoicing we greet thee, O thou "Savior of the world!" But what follows this glorious annunciation? "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, 'glory to God! in the highest, and on earth peace, good will toward men!'" Would to heaven! brethren, we might all, all in this house, yea, all in this lower world, unite fervently with those spirits of the upper world, and in one loud chorus exclaim, "Glory to God in the highest!" that heaven, earth, and the mighty deep, might resound with the high praises of HIM who said, "Let there be LIGHT! and there was *light!*"

Before leaving this part of the subject, let us inquire briefly into the character of that light which the Savior brought into the world.

Wherein did the Son of God enlighten men? In answering this inquiry, we may be allowed to have recourse

to the teachings of his apostles; for they were especially commissioned to let the light shine among men. Hear one of them;—Christ “hath abolished death and brought life and immortality to *light* through the Gospel.” Formerly, the world was thought to be embraced in the eastern hemisphere. That there was such a continent as the American, entered not the mind of man, until Columbus, by crossing the trackless deep, found a new world. He returned to Europe with the tidings—and Columbus was immortalized. But what was this, compared with the discovery to men of the light of eternity? Before this, men were in darkness. Death was looked upon as a long, unawakened sleep, or as the prelude to a blacker torment, or a *living* death. A something which Gregory called “a death without death, because the sufferer dies, and yet does not die.” Which Bernard called “a mortal life, and an immortal death, or death of the life and soul; when one so dies that he lives forever, and so lives that he dies forever.” But the Son of God went within the vail—he crossed the Jordan, and what did he reveal as the condition of man after the dissolution of the body? Ah! he “brought *life* and immortality to light,”—not *death* and immortality; for his language was, “In the resurrection they are as angels of God in heaven, neither can *they die any more*, but are the children of God, being children of the resurrection.” Glorious light! that dispels the darkness and gloom that formerly brooded over the unseen and undisturbed future. No wonder that at the advent of the author of *such* light the heavenly host should, with the shout of triumph, exclaim, “Glory to God in the highest!” Well and truly did the prophet prospectively say of this period, “The people that walked in darkness saw great *light*; they that dwell in the land of the shadow of death, upon them hath the *light* shined.” How beautiful and expressive is his language at another time, in reference to the same subject! “Arise, shine; for thy *light* is come, and the glory of the Lord is risen upon thee. And Gentiles shall come to thy *light*, and kings to the brightness of thy rising. Violence shall no more be heard in thy land, wasting or destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but

the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." Thus it was this evangelist prophet spoke before of the coming of this glorious light,—“the light of the *world*.”

Indispensable as is the natural light to our being and enjoyment, I would almost say that the light of which I have now spoken is far superior to that. What though we saw all light and life in the natural world, when all was gloom, and darkness, and fear, and *night* in the moral world? What though we have a prospect when the luminary of day goes down, that he will rise again, with the light of another morning, and we yet feel that when the sun of our mortal existence shall set, it shall set to rise *no more forever*? What is the illumination of the natural eye to the illumination of the eye of the mind? How insignificant does that sun appear, riding in all its splendor through mid-heaven, when compared with the sun of righteousness. When the light of one shall be extinguished in an endless night, that of the other shall increase and extend, grow brighter and more glorious, until the whole intelligent creation of God shall bask in its beams. One is only for the body, that shall return to dust as it was, where it shall be dissolved, and where *worms shall gnaw it*; while the other is for that spirit that shall return to God who gave it, made immortal, incorruptible, glorious, and blissfully happy.

It is with great reluctance that I pass again from the light of this glorious Sun into the region of darkness. I do it more readily, however, when I feel assured that I shall find my way out again, if I only keep my eye steadily fixed on the *polar star*. The Sun of Righteousness has not ceased to shine; ah! no: but the cause of the darkness is, clouds, thick, dense, wide extended clouds, have come over his face, and obscured his light. Men “have sought out many inventions.” They have tried to create artificial lights, and have turned away from the heavenly light; and hence they find themselves in darkness. And well they might; as if a man should himself hide from the natural sun in a spacious cave, and think to have sufficient light in a *Lucifer match*, saying, This is the *sun*! At this period I find men speaking of God as if he were an awful tyrant,—partial, revengeful, unmerciful. I hear it said

that he has prepared abodes of ineffable bliss for a part of his creatures, while he shall doom the rest to hopeless, remediless, ceaseless misery. I hear it said that he has prepared a place,

* * * "Wide, and *deep* as wide,
And ruinous as deep,"

where are heard only the shrieks of those who were placed in this world without their consent, kept here until their master removed them to this horrid abode of devils and condemned spirits. I also hear men denying that there is a God—a Supreme Ruler of the Universe. I hear it once more said—so great is the darkness!—that death is an eternal sleep, from which there is no awakening. I find the world filled with fear, sorrow, mourning, and awful forebodings of the final destiny of husbands and wives, of parents and children, of friends and neighbors. Great God! is the ejaculation; what is the cause of all this? has the Sun of Righteousness withdrawn his shining?

I hear the answer from one of his prophets: "Be astonished, O heavens! my people have committed two evils; they have *forsaken* me, the fountain of living waters, and have hewn out to themselves cisterns, *broken cisterns*, that can hold *no water*." Here is the difficulty. The sun shines; but men have turned their backs on it, and sought to create light of their own. Truly can it be said of this period, as of the former ones: "Darkness covered the earth, and gross darkness the people." Thousands were sitting in darkness, and in the shadow of death.

Turn now your eye to yonder broad sea. Do you see that vessel? There is *light* in that vessel—a *light* that shall, ere long, diffuse itself over half our globe. But another than we sees that vessel. He is standing on the banks of the Delaware. An audible voice seems to come to him and say, "There, Potter, in that vessel, cast away on that shore, is the preacher you have been so long expecting." The man of whom the voice spoke drew near; the same voice said to him, "Potter, this is the man, this is the person whom *I have sent* to preach in your house." That preacher was JOHN MURRAY, the father of Universalism in America.

It may now become us to inquire into the nature of the

light that was now introduced into the new world, what it revealed to us, and the consequences that have followed. This light showed us that God was not a partial, vindictive, unmerciful Being, but the *Father*, friend, and everlasting portion of all mankind. That he is "kind even to the evil and unthankful," loving even his enemies, which love was manifested and commended by the gift of his Son, "the Savior of the world." On a more close examination, we find this to be the same light that appeared in Judea 1800 years ago. The clouds and mist are passing away, and showing us once more the bright disk of the Sun of Righteousness. Hence, we may the more confidently pursue it as the heavenly ray. To continue, then, our remarks on its nature, and the result of its introduction into the United States. Instead of finding that our Creator will raise some of his creatures to the realms of light and glory, and consign others to the regions of unending woe and despair, we learn that "all the nations whom he has made shall come and worship before him, and shall glorify his name." We perceive that all that are now in darkness shall be enlightened,—that the vail shall be taken away from all eyes; that all the hungry shall sit down to the feast of fat things; that although there are now many that weep, the time is coming, when "tears shall be wiped away from off all faces;" that all the sinful shall be made righteous; that all the rebellious shall be subdued to the gentle reign of Christ, when he with all shall be subject to the Father, that "God may be ALL IN ALL!" Instead of showing that death is an eternal sleep, or that men have a worse enemy to fear than death, and *after death*, it shows us that death is our *last* enemy, and that *it* shall be destroyed—"swallowed up in victory,"—such a victory, too, as has not been achieved since the "morning stars sang together, and all the sons of God shouted for joy." In a word, it reveals to us the glorious truth of the *salvation of the world!*—a truth that had for many centuries been hidden, covered with the clouds of ignorance and error. But thank God! they are now dispelled, so that we now,—some of us at least,—behold it in all its loveliness and glory. This light has shined into our minds, and we rejoice in it. We can rejoice with fullness of joy, that we have emerged from the darkness and

midnight gloom of a false and cruel theology, into the light of a glorious day. In the contemplation of this glorious deliverance, as our imagination dwells upon the contrast exhibited to our minds, I may, perhaps, give utterance to the sentiment of the poet in reference to another circumstance:

“Thee, I revisit now with bolder wing,
Escaped the Stygian pool, though long detained
In that obscure sojourn, while in my flight
Through utter and through middle darkness borne,
With other notes than to the Orphean lyre,
I sung of Chaos and eternal night;
Taught by the heavenly muse to venture down
The dark descent, and up to re-ascend,
Though hard and rare: thee I revisit safe,
And feel thy sovereign vital lamp.”

But I proposed to speak of the results of the introduction of this light into the new world by MURRAY. The circumstances to which I have briefly referred, occurred about 70 years ago. Murray then stood alone; none to stand by him,—none save God and his Son. Now look abroad, and what do you behold? That light, which appeared in the east, as a twinkling star, has been diffused almost through the length and breadth of our land. Not entirely unlike the Star of Bethlehem, it has arisen higher and higher, and is fast approaching the meridian, but instead of a *star* we now behold a *SUN*;—so great has been the change! Like the stone that was cut out of the mountain without hands, it was small and despised, and condemned in its beginnings; a slight cloud would obscure it, as a slight touch from an adverse hand would turn that stone from its course;—but *now*, having risen so high, and its light so generally spread abroad, men might as well attempt to stop the course of that stone afterwards become a *mountain*, as to hinder the further diffusion of this glorious light. It is “like the leaven which a woman hid in three measures of meal, until the whole was leavened;” for I have no doubt it will be extended more and more, until all this our happy land shall bask in its rays from sea to sea, and from the lakes to the great gulf. For behold! instead of that one, lone, solitary preacher that God in his goodness sent to preach in Potter’s house, there are now

near 700 heralds of the cross, flying with this light, bearing to the sorrowing sons of men messages of peace and salvation. There are now estimated to be 90 or 100,000 persons in the United States, who have seen and rejoiced in this light; and, like the wise men of the east, have followed it to where they behold the "Savior of the world." Besides the public promulgation of the truth we advocate, and many books and pamphlets on the subject, we have 18 or 20 periodicals devoted to the diffusion of the same light. The cause was never so prosperous as now,—never progressing so rapidly. In view of all this, brethren, have we not reason "to thank God and take courage?"

One practical reflection arises from this part of our subject; and I present it to you in the form of an appeal. Will you listen to it with the same earnestness as your speaker makes it? Brethren! if we have the light, if we have come to the knowledge of the truth; shall we hide that light under a measure, or shall we let it *shine*, so as to enlighten all that are about us? Shall we recommend that truth to men, or shall we smother and conceal it; that others may not enjoy the prize we have found? Shall we *practice* the benevolence we profess, or shall we show ourselves most selfish and narrow minded?

In yonder dense forest there are two men. They have lost their way, and can not find the path that leads to the habitation of men. Night comes on, and finds them yet bewildered in the darkness of the forest. They wander about, shivering with the cold, and famishing with hunger, having before them the cheerless prospect of taking up their lodgings on the cold ground, and exposed to the beasts of prey. When lo! one of them sees the glimmering of a taper. He leaps for joy; but immediately is silent. He creeps from his friend, under cover of the darkness, goes towards the light, finds the dwelling of a hospitable farmer, who welcomes him in, warms him, feeds him, and gives him a comfortable place of rest. While his friend, his fellow traveler, is left in the darkness of that forest, to suffer through a long, long dreary night. Brethren, you in common with thousands of others were lost in the mazes of error, ignorance, and superstition. You have seen the light of truth, and "rejoice in the hope of the glory of God." But where are your fellow wanderers—

your partners in fear and sorrow? Where are they? Do you leave them still in the dark, and use no exertions to deliver them into the light by which you walk and in which you rejoice? If so, see yourselves as in a mirror, in the case just supposed. O my brethren! may we let our light so shine before men,—shine in all our actions, in our words, in all our lives,—that others seeing our good works may glorify our Father who is in heaven. “Arise, shine; for thy *light* is come, and the glory of the Lord is risen upon thee.”

Descend with me down to one more period of darkness; and once emerged from that, I will detain you no longer. Every voice is hushed; every eye is closed. The pall of death hangs over this lower world. All is silence and gloom, and black darkness. But hark! I hear a sound, as the rushing of many waters. It is the voice of God! speaking through the trump of the archangel. “Let there be *LIGHT!*” and the voice ceases. But what do our astonished eyes behold? Ah! it is the glorious light of eternity, issuing from the throne of God. And there stands the congregated millions of all mankind, clothed in the *life*, and *light*, and *joy* of a glorious immortality. They shall see no more periods of darkness, “for there shall be no night there!” Then may strictly and literally be said, what was first said in prophecy, and figuratively, “The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down: neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.” And when one shall consult the records of eternity, he will no doubt find it there written in glowing characters, concerning this new creation, that God said, “Let there be *LIGHT!* and there was *LIGHT!*”

THE CHRISTIAN SOLDIER'S ARMOR.

EPH. vi. 11. "Put on the whole armor of God."

The Christian disciple is a *Soldier*. Says Paul to Timothy, "Thou therefore endure hardness as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier."

The Christian's life is called a *warfare*. Says the same Apostle, "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them might war a good warfare."

He who leads the Christian *soldier* to this *warfare*, the Savior in whom Christians believe, is called the *Captain*. Says the writer of the epistle to the Hebrews, "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the CAPTAIN of their salvation perfect through sufferings."

These soldiers going forth to warfare under this Captain, are obliged to *fight*. The direction to Timothy was, "Fight the good fight of faith." What the object of the contest is, we are informed by Jude. He also tells how we are to fight. "Contend *earnestly* for the *faith* once delivered to the saints."

The Christian soldier engaged in this warfare must have *weapons*. These are provided; and Paul tells us the nature of them. "For the weapons of our warfare are *not carnal*, but mighty through God to the pulling down of the strong holds." They are not carnal, then, like those used by the men of this world; but they are spiritual.

Fellow soldiers and citizens of the kingdom of God, are you ready for the battle? Have you received Christ as your Captain and Leader? Are you ready to go forth

to the warfare, and fight manfully, contend earnestly, for the faith once delivered to the saints? Is your armor ready? is it bright and furbished? and are you ready to engage with zeal in the battles of the Lord of hosts?

Are you all aware what weapons are necessary for this war? what constitutes the armor of the Christian soldier? Thinking that possibly some of us have not got all the armor, and perhaps not the right kind of weapons, I purpose to employ this discourse in speaking of this; and attempt to show what weapons we should use, and how we should use them, so that we may become successful warriors in the army of Prince Emanuel. My object is to induce all, in the language of the text, to "put on the whole armor of God." In writing to the Romans, Paul calls it "the armor of righteousness."

But let us read the language of the author of our text, where he informs us what we have to contend against, and gives us a list of the articles that constitute the armor of the Christian. "For we wrestle not against flesh and blood; but against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore, take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. *Stand*, therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the word of God." We shall take up the several parts of the armor, and examine them separately, and ascertain if possible, whether we are all acquainted with them, and with their use; and inquire, too, if all of us are furnished with them. We take them up in the order in which the apostle enumerates them.

1. The girdle. The girdle in the ancient armor, we are informed, was used to bind on a part of the armor, and also to give strength to the body. The girdle of the high priest of the Jews was to be curiously wrought of gold, of purple, of scarlet, of fine twined linen. But this is not the girdle of which the apostle speaks—"Having your loins girt about with TRUTH." Recollect, our weapons of war-

fare are not carnal—they are not for the body, as were those which have been used in the wars of this world. We should recollect that we are citizens of a kingdom which “is not of this world;” that is, if we are citizens of Christ’s kingdom. The girdle then, is not for the body, but for the mind, as said the apostle Peter: “Gird on the loins of your *mind*.” With what are we to gird up the loins of our mind? Ans. The *truth*. Are you all aware how much is embraced in this? the fulness of the injunction—“Have your loins girt about with truth?” It means that in all our contests for the faith—in all our Christian warfare, we should be governed by sincerity and honesty of purpose, as opposed to all sorts of deceit and hypocrisy. Although we may have all the other parts of the armor, and want *truth*—we are hypocrites at heart, it is all in vain—our battles will all result in defeat and disgrace. In such a case as this, our righteousness would be only self-righteousness, and not what God requires. Our faith would be a *dead* faith, and the sword of the spirit would be turned against ourselves, and “pierce even to the dividing asunder of soul and spirit; and of the joints and the marrow.”

What kind of a soldier is one who is a traitor to those with whom he is connected? How would a *royalist* fight in the army of the revolution? Alas! for the patriots of those days that tried men’s souls, there were some traitors. There was an Arnold—the repetition of whose name is enough to excite in us only feelings of—but I will not give utterance to them. As our commanders want no traitors in their armies; although they may be well armed—the better armed the more damage they can do—so our Captain wants no traitors in his army—no hypocrite. As we wish, then, to be successful warriors in the army of Emmanuel, let us gird up our loins with *truth*; in all we do, let us be governed by honesty of purpose, and sincerity of heart, and we shall go forth to glorious victory, achieved in behalf of the cause of Christian freedom, the emancipation of the slaves of sin, bigotry, error, and superstition, into the glorious liberty of the Gospel of Christ.

2. We have the breast-plate mentioned. This part of the armor, as the name imports, is to cover the *breast*, to defend the *vital parts*; for this is a *defensive* weapon. It

may help us to ascertain the use of this, to inquire concerning the breast-plate which the high priest wore. It is described in the 28th chapter of Exodus. It was made of fine gold, blue, scarlet, purple, and of fine twined linen. It should have upon twelve stones, which were set in it, the names of the twelve tribes of Israel; and it was called the breast-plate of judgment. It should have upon it the Urim and Thummim; and Aaron was to bear it upon his heart continually when he went into the holy place. If he did this, as he was commanded, then was the judgment of justification rendered to the whole house of Israel—they were constituted and reckoned as righteous. To the Hebrews it was the breast-plate of righteousness. The Christian now needs such a breast-plate,—not indeed made of gold or fine twined linen,—but he must have a breast-plate of *righteousness*. Do you all see the necessity of this? What if we go forth to the Christian warfare without this weapon of defence? what will be the consequence? Some have done so; some have gone out, and forgotten to take this breast-plate;—if indeed they even had one, which is doubtful;—as did some in Paul's days, they have held the *truth* in *unrighteousness*; and what has followed? You are all well aware. That soldier has been most signally defeated; but more and *worse* than this, he has brought disgrace on the cause he professed to espouse. It has given rise to the charge that Universalism has a licentious tendency, and that all its defenders are vile, abominable sinners. Is this right? Is it just that the whole community should suffer on account of the wickedness of one of its members? Shall *all* suffer because one, or two, or more, have forgotten to take the “breast-plate of *righteousness*?” I might mention a great many characters, or rather traits of character, which show that many have not on this breast-plate—many things that are inconsistent with the idea that they are supplied with this part of the Christian soldier's armor. I will mention only a few, by which you may always judge whether a man has left this behind. If you find a person indulging in *anger*, *hatred*, *malice*, *revenge*, or any of these evil passions, you may know that he is not well armed for the Christian warfare—that he has left the breast-plate of righteousness—and must, of course, be very, *very* vulnerable in the vital

parts. The same may be said of the one who debases himself, destroys his usefulness, injures community, disgraces his family, by the use of strong drink. *That man*, whatever may be his professions, is not a soldier in the army of Christ. He is in as bad a condition as the man of whom we read, who was found not having on the wedding garment—that which constituted him a welcome guest. So with the profane swearer. He is a rebel—speaking disrespectfully of his King and Lord; and above all others can not with propriety be called a soldier of Christ. That man has not got the breast-plate. So with the liar, the thief, the robber, all who indulge in what is forbidden by our Captain and Leader. All these lay themselves open to receive the reward of their doings, in the punishment which the King will inflict upon them. He will not tolerate the want of this part of the armor. But more than this; they bring disgrace upon the whole Christian community of which they call themselves a part. Would to God! such might *put off* their *un-righteousness*, and become thoroughly imbued with the principles of the Christian religion, obey all the regulations of our Captain, and so be prepared, having on the breast-plate of righteousness, to fight manfully for the cause of truth.

Brethren! are we all supplied with this? Have we, in the language of the prophet, put on righteousness as a breast-plate? Is it so, that when men speak evil of us, it is *falsely*, and for Christ's sake? If so, happy are we. All the shafts of hatred and persecution and slander shall fall harmless at our feet—our breast-plate will preserve us. If not, woe unto us! for not only the judgments of God will fall upon our heads; but the cause which we profess to love will go down: we shall be defeated in all our endeavors to build it up, and so bring disgrace upon ourselves and those connected with us. Let us, then, put on the breast-plate of righteousness, and all will be well.

3. The shoes, sandals, greaves, or whatever you may please to call the covering and defense of the feet. "Having your *feet shod* with the preparation of the Gospel of peace." You will not understand that these are given the Christian, that he may *fly*; far from that, the soldier of Christ should *never fly*—NEVER! In the language of Holy Writ, one of them should "chase a thou-

sand, and two put ten thousand to flight." Hence, these are not for flight, but for actual and active service. For you see he has no weapons to defend the back—all suppose him, and require him to *advance*. Nothing should induce him to turn back; for in such a case, he will most surely suffer. But how are the feet to be shod? Ans. "With the preparation of the Gospel of peace." Whenever he goes to war it should be only to do good—to promote peace. This may appear strange; but so it is, or rather so it *should* be. We may remark here, that Christ our Captain, does not conquer others for the same purpose that we see manifested in the wars of this world. It is not to make slaves;—it is to *free* from slavery—to make *free men*. It is to deliver from evil and unhappiness into a state of peace and joy. We, then, as good soldiers, should be actuated by the same high object. We should have our feet shod with the preparation of the Gospel of peace. In all our movements we should be guided by the peace-giving principles of the Gospel of Christ. We should be *ready* at all times to go wherever we may promote peace—be *ready* at all times to recommend the Gospel to those who are out of the way; and so *conquer* them by its power. "Blessed are the peace-makers," said our Captain; "for they shall be called the children of God." How beautifully is this injunction of "having the feet shod with the preparation of the Gospel of peace," illustrated by the words of the prophet!—"How beautiful upon the mountains are the *feet* of him that bringeth good tidings, that publisheth PEACE; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth!" or, as the apostle expresses it; "How beautiful upon the mountains are the feet of them that preach the *Gospel* of PEACE, and that bring glad tidings of good things!"

4. The shield. This is the next part of the armor, which we shall mention. In ancient times, you are well aware, war was not carried on as now; for powder then was not in use. For missiles, they used darts, javelins, arrows, or such weapons as were thrown with hand, or bow. To be defended against these, it was necessary to have shields, made of wood or metal, and covered with hides, which were held in the hand. They were some-

times so large, being of an oblong shape, as to cover the whole body. Hence you see the shield was a very important part of the defensive armor. But what is the Christian soldier's shield? for recollect, his weapons are not carnal; hence his shield will not be of wood or metal. What then is *our* shield? The Psalmist says in one place, "The Lord is our shield;" in another, "He is our sun and shield;" and in another, "His *truth* shall be thy shield and buckler." But our text says, "Taking the shield of FAITH, wherewith ye shall be able to quench all the fiery darts of the wicked." Brethren! have you the shield of faith? Do you know how very necessary it is to always have this in your hand? Know you not how the fiery darts of the wicked, and the self-righteous are continually hurled at you? Are you skilful in warding off these darts with the shield of faith? Permit me to speak of a few ways in which we are attacked, where it becomes absolutely necessary to use the shield. When we are told that God is good to some of his creatures, and will bless them to all eternity; while others shall suffer his vindictive ire and wrath for as long a time; then, we must hold up the shield, trusting in the assurance that he "is good to all, and his tender mercies are over all his works." If we are told that he delights in the misery of the wicked, and that punishment is an end; then we should believe the assurance given us, that "he does *not* inflict willingly, nor grieve the children of men; but though he cause grief, yet will he have compassion according to the multitude of his tender mercies." If we are met on the other hand, by some one's saying that God, being so great, so wise, so powerful,—infinite in all his attributes, he will not look after, or concern himself at all about the poor creatures of earth; but that he will suffer us to perish as the beasts, then let us not forget the shield, but believe the saying, that not a sparrow falls to the ground without him, and that we are of more value than many sparrows. When we are told to fear the torments of another world, let us remember that "faith is substance of things *hoped* for;" or rather the assurance of things *hoped* for, and not of things feared or dreaded. In all these cases, and many more which might be mentioned, we have great need of a shield, to ward off the darts of the wicked. Men are endeavoring by all the

means in their power, to take from us the assurance of the impartial exercise of the grace, which shall result in the salvation of all human intelligences. The darts are hurled at us from every side; but if we are furnished with this shield, they will fall harmless at our feet. We are sometimes told that our doctrine is only a delusion of the wicked one, and will finally land us in an endless and hopeless perdition; that it will bring us where the mercy and favor of God can never reach us. Brethren! where's your shield?! It is especially necessary in such cases as this. Although thousands of them may cry out, deluded mortals! rebels to God! objects of his wrath and curse! though they do this till the day of resurrection, yet, having the "shield of faith," trusting implicitly in the promises of the Most High, we shall remain uninjured. The Almighty will sustain us, and finally, and in his own good time, bring us to the enjoyment of what is now only an object of faith. Have you this faith? If not, then are you without a shield; and the darts of the enemy shall inflict on you pains, such as you never felt before. But I trust you all have this part of the armor of God; hence I pass to notice,

5. The helmet. This was to cover the head; or more particularly, perhaps, the forehead—the seat of the mind—the intellectual part of man. There was no part of the body more necessary to be defended and guarded than this. The prophet, speaking of the Lord of hosts, says, "He put on righteousness as a breast-plate, and a *helmet of salvation* upon his head." He explains what he means by this, in his letter to the Thessalonians. "Let us," he says, "put on the breast-plate of faith and love, and for a *helmet the hope of salvation*." It is, then, the HOPE OF SALVATION. As the helmet is on the head, and first seen, it may serve for a sign to distinguish the different kinds of soldiers. Some have for a helmet, condemnation, the fear of endless sinning, misery, and torment. But remember, brethren, our helmet should be the hope of salvation. No other soldiers but we, can, with so much propriety, wear this kind of helmet. We alone believe that our Captain is indeed the Savior of the world—that the Lord of hosts, the God of the army of heaven, sent him to be for salvation to the ends of the earth, prepared before the face of

all people; and that finally all flesh shall see the salvation of God: we alone, I say, believe this, and hence we may claim the helmet of salvation as our own. Our hope of salvation is large; it includes all human intelligences, resting on the sure and immutable promises of the great, the almighty Jehovah. It rests not on what *we* may do, or attempt to do; for all our efforts to gain salvation would be vain and fruitless. It is not of works, but is the gift of God, bestowed through his Son, our Captain. Though earth and heaven pass away; though all things else change and vanish away; the words of the Most High, on which we trust and hope for our salvation and the salvation of the *world*, shall *not* pass away. Though heaven, earth, and the grave rise up in opposition, his counsel *will* stand, and he *will* do all his pleasure; and that counsel, that pleasure is, according to his good purpose, to gather together in one all things in Christ. Glorious consummation! surpassing victory over sin, rebellion, and misery, achieved by our Captain, upheld by the Lord of hosts, who rules in the army of heaven, and among the inhabitants of the earth. Glorious, surpassingly glorious hope! well worthy to take the place of helmet in the Christian soldier's armor; to defend that part of man, in which consist his excellence and his glory. Brethren! have you on for a helmet the hope of salvation?

6. Lastly, the sword. All the parts of the armor heretofore mentioned, are only for defense; as the girdle, breast-plate, sandals, shield, and helmet; but now, being well supplied with defensive weapons, we are furnished with an *offensive* one—the sword. “The sword of the spirit, which is the *word of God*.” I have called the sword an offensive weapon; it is also a defensive one. It is used to parry all thrusts or strokes that may be aimed at us by our enemies, with weapons which are used in close engagement. This is also necessary to preserve to us some parts of our defensive armor. Some would strive to take from us our girdle—truth, and give us instead, lies, falsehood, deceit and hypocrisy; or rather attempt to show us, possibly, that what we hold as truth, is all a delusion. In order, then, to keep this, we must have recourse to the word of God—the sword of the spirit; and show that ours is the truth of the immutable, un-

changeable Jehovah, and can not fail. Some would take from us the breast-plate of righteousness. Here, again, we must resort to the sword—the word of God, which will keep us in the way of righteousness. We may be surrounded with temptations to evil; but we should then hold on, with a firmer hand, to the word of God; and say to each, “Get thee hence, Satan.” We might say here, however, if we are really unrighteous; if we have not on this breast-plate, it will be of little use to wield the sword—it will be all in vain. However much, then, we may wish to fight; even if it be with the sword of God; we shall most surely be defeated, unless we have on the breast-plate; but *with* that, we shall come off victorious. Others may attempt to take away our shield—*faith*; they may call it unbelief, infidelity, or a delusion of the devil; but we must be ready at all times to show them by the scriptures, that it is the true faith that was once delivered to the saints; be ready to show that it is founded on the promises of Jehovah, given us by his prophets, Son, and his apostles. Above all things, my brethren, do not lose your *shield*—FAITH. This lost, and all is lost. See to it, also, that your *helmet* is not taken from your head—the “hope of salvation.” This lost, and you are exposed to the attacks of those who would give you instead endless condemnation, and the infinitely vindictive wrath of Almighty God. Brethren! keep your helmet; for, to change the figure, it shall be as an “*anchor* to the soul, sure and steadfast.” And the only way to keep it is to make good use of the sword—the scriptures of truth. Hence you see the imperious necessity of knowing well how to use this effectual weapon; of learning how to use it in the most skilful manner.

Thus, brethren, have we taken up and examined the several parts of the Christian soldier’s armor. And now I would repeat the question,—Are we all supplied with it? is it all on, bright and furbished? If so, we are on the way to victory; for “if the Lord be for us, who shall be against us?” Our Captain shall lead us to glorious conquest, directed by the Lord of hosts.

We might speak here of the enemies against which we have to contend; but have not time to dwell upon this

part of the subject. Suffice it to say, we have enemies without and within. Within we have, in the language of an apostle, "the lusts of the flesh, and the lusts of the eyes, and the pride of life." Manifold are our temptations on every side;—we should resist them all. We must not think that all our enemies are without the camp. By no means. He that can become master of himself, and govern all his evil passions, is the greatest conqueror, and has achieved the most glorious victory. But these are not all; we have enemies without—strong, powerful and active enemies. In the language of the author of our text, they are principalities, powers, rulers of the darkness of this world, and spiritual wickedness in high places.

And now I repeat,—Fellow soldiers of Christ, and citizens of the kingdom of God, are you ready for the battle? Have you on the girdle of truth, the breast-plate of righteousness, your feet shod with the preparation of the gospel of peace, having the shield of faith, the helmet of salvation, and the sword of the spirit, which is the word of God? Then in the language of the apostle, I would say to you, "Stand, *praying* always with all prayer and supplication in the spirit." "Fight the good fight of faith," "earnestly contending for the faith once delivered to the saints." Above all things, forget not that our weapons of warfare are not carnal. I fear some forget this. They take not the "armor of God"—"the armor of light;" but forge one for themselves, which is a miserable substitute. Some in this fight indulge in anger, ridicule, and an anti-Christian spirit. But when we consider the object for which we contend, we see how *very* improper this is. We should go forth breathing the spirit of love and benevolence to all mankind, actuated by the same spirit that sent our Savior into the world to give himself for us. Let us never grow weary in the fight—let us never fly; knowing that our Captain has received all power in heaven and in earth, and will lead us on to glorious victory. And at last, may we be able to say with the great apostle to the Gentiles, who was a most manful soldier of Christ: "I have fought a *good* fight, I have finished my course, I have kept my faith: henceforth there is laid up for me a crown of righteousness."

Brethren ! let us heed the injunction of the apostle, and "be *good* SOLDIERS of Christ, warring a *good* WARFARE." May the wisdom which is from above, direct us; and may we be guided by the Lord of hosts, until sin shall be ended, and DEATH the LAST ENEMY of man be swallowed up in VICTORY !

MOSES' ACCOUNT OF THE CREATION.

GENESIS i. 1. "In the beginning God created the heavens and the earth."

So said Moses, the man of God. Following this declaration, he gives us the *order* in which the heavens and the earth were created by the same word of God, with the things that are around them. He informs us what was completed. Sceptics, on the other hand, have raised objections to the account given by Moses, and assert that he was mistaken, and knew nothing about the matter. They also say that his words are directly opposed to truth and fact, as lately developed by astronomical and geological discoveries. It is assumed by them that, according to this account, the world is only about 6000 years old; which is a notion proved so absurd, that it merits only their scoffs and jeers. For, say they, geological discoveries show that the world is many thousands of years older than this: if indeed it has not existed from all eternity. Again, say they, Moses declares that light was created on the first day, and then that the sun and moon were not formed until the fourth day. Now how could that be? they ask with a sneer:—how could there be light before the sun was made? Apparently there is some difficulty in these things; some incongruity between his statements and the truth, and conclusions to which our common sense would lead us.

But if it be shown that he gives a true, philosophical account of the creation of the earth and the things in it, notwithstanding it is so contrary to what we might suppose to be truth, what follows, but that the writer was inspired of God? If he had written in accordance with his own observation he would have told quite a different story; hence, when he states things so improbable, and yet true, we are irresistibly led to the conclusion that the Creator himself gave him his knowledge.

Now this discourse will be devoted to this inquiry:—did Moses write according to truth, in his account of the creation, or not? I think the inquiry will not prove unprofitable or uninteresting. Let it be remarked here, however, that I lay claim to no credit for the subject matter of what I shall present to you on this subject; I am indebted to another for the facts and truths to which I shall refer. They are gathered from a late work entitled, “Demonstration of the truth of the Christian Religion,” by Alexander Keith, D. D. In perusing this work lately, I was so struck with the force, and to me, the novelty of the argument, that I thought of nothing that I could present to you more instructive or interesting; presuming that but few of those present ever had their minds directed to the subject in this particular manner. Besides, the truths and facts are of that character, that only a few in a community can seek and discover them for themselves, as will be seen in the sequel. In view of these considerations, you will pardon me, I trust, for drawing so largely on the production of the author referred to.

To the inquiry then:—Did Moses give a *correct* account of the creation, or not? I say he gave a *correct* account: and now for the examination and proof. Suffer one other preliminary remark. The names of Sir William and John Herschel are doubtless familiar to most of you, as noted astronomers. They have been making observations on the heavens for the last fifty years, and have published the results of those observations in the philosophical transactions, which have been presented to the world in a more popular form, in Nichol’s *Architecture of the heavens*. The design of these writers was scientific, not religious; hence, what they state as facts, may be relied on as facts. Although they did not write in view of religious truth, yet we now *appropriate* their discoveries for this purpose. The *geological* discoveries, appropriated in the same manner, are taken principally from Phillip’s and Buckland’s treatises on geology.

Let us now take up the account as given in the first chapter of Genesis, and show if possible, that astronomy and geology both confirm the truth of it, rather than oppose it, as sceptics affirm. In the second and third verses we read thus: “And the earth was without form

and void; and darkness was upon the face of the deep; and the spirit of God moved upon the face of the waters. And God said, Let there be light, and there was light." This, then, was what God commenced his work upon—a void and formless, and dark deep of waters. Now how does this statement correspond with the astronomer's observations of the heavens? Herschel says, "In the first and rudest state, the nebulous matter is characterized by *great diffusion*." (By *nebulous matter* he means "to denote that substance, or rather those substances which give out light, whatever may be their nature or of whatever different forms they may be possessed.") He continues: "The milky light is spread over a large space so equably, that scarcely any *peculiarity* of constitution or arrangement can be perceived. The *perfectly chaotic* modification here illustrated is perhaps nearest the original state of this matter of anything now remaining in the firmament." He says these masses of matter are of "an irregular figure;" "*unshaken* masses;" deep and "diffused;" like "*curdling liquid*;" void and formless. This, says the prince of astronomers, is the *first and rudest* state in which matter is seen by telescopes of the highest power. What says Moses? That it "was without form and void,"—a chaotic mass of unformed deeps.

Now how did Moses know that this was the state of things before the earth was formed? Was he an astronomer, like Herschel? Nay; it is contended by modern wise sceptics that he was totally ignorant of the science—so ignorant that he is constantly committing the most egregious blunders in his writings. I press the question, especially on the sceptic, How did Moses know about this? There can be only one answer: It was by the revelation of God!

Again, verse fourth, "And God saw the light, that it was good; and God divided the light from the darkness." This is the next step in the creation, according to Moses' account. Now what does Herschel say, is the next appearance which this nebulous, void, formless, diffused matter presents in the heavens? Does he observe any thing like a "dividing of light from darkness?" Yes, he shows us that this nebulous matter, which has a cloudy, watery, or vaporous appearance, becomes condensed; be-

coming *lighter* in some parts, and *darker* in others. He compares it "to the breaking up of a mackerel sky, when the clouds of which it consists begin to assume a cirrous appearance, and is not very unlike the mottling of the sun's disk, the intervals being *darker*," corresponding with the declaration of Moses, that God "divided the light from the darkness." Here again the astronomer and the sacred historian agree.

Verse fifth. "And God called the light day, and the darkness he called night. And the evening and the morning were the first day." Now, cries the sceptic, with great exultation, I have an unanswerable objection to the account given by Moses. He has a day and night before the sun is made; which we know can not be. Besides, in his account, God was only six days in creating the world; whereas, even the observations to which you refer, prove that thousands of years might have passed from the beginning to the close of the work. That objection appears quite plausible; but let us look at it, and see if it has force. How long did Moses say the day was? Twenty-four hours? No; no such thing. Twenty-four hundred years? No. Is it limited by the present measurement of days by the rising and setting of the sun? No. How then was it limited? Ans. *By the light*; for surely we ought to allow Moses to define the meaning of the words he uses; it is not for us to do it. Well, he says God "called the light day," whether it continued longer or shorter time. As long as the light continued, so long was the day, whether for twenty-four hours, or twenty-four million years. *Let this be remembered.*

Let us now proceed to the second day, remembering that "day" is measured by the continuance of light. "And God said, let there be a firmament—literally, an expansion—in the midst of the waters, and let it divide the waters from the waters. And God called the firmament or expansion, Heaven."

Now recollect that this nebulous matter has the appearance of unformed, shapeless masses of water, or vaporous clouds, as observed by the telescope of the astronomer. What then is the next change that is observed? Ans. An apparent "breaking up" of this matter; a *dividing* of the masses—part congregating in one place, and part in

another—leaving a firmament, or, as the original means—an *expansion* between them. Herschel learned this observation through the telescope; but how came Moses to state the truth so in accordance with this—that there are waters above the expanse, as well as below—when nothing like it is seen by the naked eye, and so unlikely? How did Moses know this? I answer, and without the fear of successful contradiction, GOD TOLD HIM!!

Verse ninth. “And God said, let the waters under the heavens be gathered together unto one place, and let the dry land appear—literally, let the dry appear; for the word “land” is supplied by the translators, and is not in the original—and it was so.” “And God called the dry (land) earth, and the gathering together of the waters he called seas: and God saw that it was good.” The whole earth, as astronomers and geologists agree, and as Moses testifies, was once a liquid mass, but by a condensing and consolidating process, its form and construction were changed, and this formless, void, and vapory mass of matter became solid, represented by the dry land appearing.

“And the waters under the heaven, or expansion, were gathered together unto one place.” Concerning this change, which may now be observed in the heavens, by the most powerful telescopes, Sir Wm. Herschel says, “Instead of inquiring after the nature of the cause of the *condensation* of the *nebulous matter*, it would indeed be sufficient to call it merely a *condensing principle*; but since we are acquainted with the centripetal force of attraction which gives a globular form to planets, keeps them from flying out of their orbits in tangents, and makes one star revolve around another, why should we not look up to the universal gravitation of matter as the cause of every condensation, accumulation, compression, and concentration, [gathering together unto one place,] of the nebulous matter?” Thus the astronomer attributes it to the gravitation, while Moses tells us it was by the word of God, who said, “Let the waters be gathered together into one place.” Both agree as to the result; but one goes only to the secondary cause—*gravitation*, while the other looks to the great First Cause—the word of the Almighty Creator. One remark more in regard to the first appearing of

the dry land, as expressed by Moses. "It is held by geologists as an ascertained and undoubted truth, that the *primitive* rocks, so termed, which formed the highest mountain ranges, were elevated by whatever cause, from below the level of the ocean into their present position." How well does this correspond with the word of the sacred historian! showing that the word of God by his own servant, and by nature, agree to declare one thing.

The earth having now received a form, and become consolidated, and its dry land made to appear above the waters, it must now be covered with verdure, by the same power of God. This was done on the same day—measuring the day, let it be remembered, not by hours, but by the light. "And God said, let the earth bring forth grass, and herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth: and it was so. And there was evening and there was morning the third day."

We now enter more particularly the province of geological researches. Although a new science, and applied to only a small part of the earth's surface, yet some of its conclusions are direct and undoubted. Well, what does it reveal to us in reference to this first formation of herbs? Ans. It shows us that the secondary formation appears to be made up of herbaceous matter, constituting the *coal* in various parts of the world. In some coal mines, especially in those of Bohemia, as Buckland says, there may be seen distinctly preserved vegetable remains. "The most elaborate imitations of living foliage upon the painted ceiling of Italian palaces, bear no comparison with the beauteous profusion of extinct vegetable forms with which the galleries of these instructive coal-mines are overhung."

From the changes which have taken place in the earth since this formation, which must have occupied thousands of years, sceptics have derided Moses' account of the creation: for he, say they, declares that it was done in *one day*. True, but we have seen by his own definition of the term day, it might have included as many millions of years, as our present day includes hours—measured as it was by the continuance of *light*, before the sun was formed. We see, also, that he spoke precisely in accordance

with the testimony of those who have examined the bowels of the earth, in reference to this next change in its appearance. Now the question comes up, How did Moses know about this? Had he dug into the earth, and learned the truth from that secret place? No; for if he had, in speaking to man to whom it would seem improbable, he would have also mentioned the means by which he came to the knowledge of this truth. Did he guess at it, and present it to men as matter of fact? it being so improbable. No: an impostor does no such things; for they would expose him and ruin him at once. How did he know it then? *The spirit of God revealed it unto him!*

We pass now, on the fourth day, to contemplate what is going on in the heavens above; all by the creative word of God. "And God said, let there be light in the firmament of the heaven, to divide the day from the night; and let them be for signs, and for seasons, and for days and years: and let them be for lights in the firmament of the heaven, to give light upon the earth; and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also;" that is, undoubtedly, the stars belonging to our system, commonly called planets. As already remarked, astronomers have observed in the heavens unformed masses of what they call nebulous matter, which afterwards have the appearance of condensed and consolidated globes. They suppose that all the heavenly bodies were first formed in this manner; and among them our sun, moon, and planets. We have already gone over this ground in reference to our own earth, and the remarks there made may apply now to the formation of the sun and moon at this period in the creation. And in the language of Dr. Shuttleworth, "It is surely not a little remarkable, that what might a century ago have been quoted as a seeming absurdity and oversight in scripture, should be found thus signally to accord with one of the most curious discoveries of modern astronomical science."

We now return to the earth, and inquire for the labor of the fifth day, or period measured by the continuance of light. Before passing to that, however; it may be proper to make another remark in reference to the length of the day, lest a stumbling block remain in the way of some of my

auditors. For, it may be said, the sun is now formed, and the day must *now* have been of the same length as at the present time. Not necessarily, nor probably. Astronomers, and other natural philosophers, tell us that while the earth, or other planetary bodies, were in the first stages of formation, they did not revolve on their axes so rapidly as when they became more condensed and solid; that the earth, at first, might have had a revolution round the sun similar to that which the moon has round the earth. Now almost every body knows that the moon has for ages presented the same face to the earth, its relative position in this respect has not been changed. Now suppose this in reference to the sun and the earth—and it is not an improbable supposition—and the day would surely be long enough for all these changes to take place, even with the most capacious atheist.

“And God said, let the waters bring forth abundantly the moving creature that hath life, and fowl that fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful and multiply, and fill the waters in the seas, and let the fowl multiply in the earth. And the evening and the morning were the fifth day. These were the first *living* things that appeared on the earth. They were of an extinct race of animals, approaching the lizard and crocodile, in their structure. Critics say this is the original meaning of the word here rendered “whales.” Many of these reptiles, the lowest order of animal life, had wings for flying, but dwelt both in the water and on the land, being of an amphibious character. Fossil remains of these animals are now found by geologists, lying deep imbedded in the earth. The earth was not yet prepared to receive any higher order of animals, and it must undergo another great and mighty change before the present race of beings could be placed upon it. Concerning these remains, Buckland says, “The peculiar feature in the population of the whole series of secondary strata was the prevalence of numerous and gigantic forms of saurian, (or lizard,) reptiles. Many of these were exclusively marine; others amphibious; others

terrestrial, ranging in savannas and jungles, clothed with a tropical vegetation, or basking on the banks of estuaries, lakes and rivers. Even the *air was tenanted by flying lizards*, under the dragon form of pterodactyles. At that time, the earth was probably too much covered with water, and those portions of land which had emerged above the surface, were too frequently agitated by earthquakes, inundations and atmospheric irregularities, to be extensively occupied by any higher order of quadrupeds than reptiles." Now let it be remembered that geologists say these animals did not appear till after the coal was formed; and of course, not till after the creation of the herbs, as stated by Moses. They also declare some of them were of an "enormous length;" and none of that race are now found on the earth;—and they are only found embedded below its surface. The *order* in which these appear to geologists accords precisely with the order in which Moses records the facts. Now the question comes up again;—for to this all our inquiries tend;—How did Moses know about this? that God made the herbs and grass first, and these animals afterwards, when neither are at present found on the earth, and were not known ever to have existed, except by his word, until lately? Where did he learn these truths, so long hid from the world? Can the atheist tell? No; it is infinitely beyond the ken of his benighted mind. Where did he learn it, then? *He learned it from God!* and the whole world of atheists and sceptical deists might be challenged to disprove the assertion.

"And God said, let the earth bring forth the living creature of his kind, cattle, and creeping things, and the beast of the earth after his kind: and it was so. And God saw that it was good." The earth has now undergone another great and mighty transformation; the race of lizards has been covered up in the ground, never more to exist; and the earth is now almost prepared for the habitation of man. Concerning this, Buckland, the geologist, says, "The tertiary series introduce a system of new phenomena, presenting formations in which the remains of animal and vegetable life approach gradually nearer to species of our own epoch." "It appears that the animal kingdom was thus early established on the same general

principles that now prevail." You will here perceive that Moses makes a distinction between the animals that were formed on the fifth day, and those that were formed on the sixth. Those who have dug into the bowels of the earth, have found that distinction to exist, written in characters that shall endure as long as the globe itself;—showing most conclusively that Moses was indeed a servant of the Most High, and guided by his unerring spirit.

As yet, MAN, lord of this lower creation, has not appeared; neither in the fossil remains under the surface of the earth, nor in the record of Moses. Hitherto the earth has been undergoing changes, to prepare it at last for the habitation of man. As all things are ready for him, Moses is ready with the account of his creation: and in these words: "And God said, let us make man in our image, after our likeness; and let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image," &c. The work is now complete; and man stands upon the earth the noblest work of God. That man exists we all know; but how came he to exist? that's the question. Moses answers, God spoke him into being by his own almighty word. No, says the atheist; but he may have existed to all eternity, for what we know to the contrary. Not so; we *do* know to the contrary of this. As already said, in all the fossil remains of animal and vegetable life discovered in the earth, those of *man* have *not* been found; proving, with the positiveness of demonstration, that man came on the stage *after* these other existences: that man came *last*, and still remains on the earth, confirming the inspiration of God's servant in the record he has given us. Let the atheist gainsay this, if he can. But he may say, perchance, that *chance* formed him: that the atoms of matter, moved by *chance*, flew together on a certain *chance* time, and formed man—by *chance*, a living, moving, thinking being! Into such folly will men run to avoid the belief in one Supreme Intelligence! For, if all this came about by chance, just at this period, just as the earth, by chance, was ready for man, why do not we see such things done now by chance? Let the atheist answer, if he can. Why don't the particles of matter come

together *now*, by chance, and form living beings—beasts, birds, and men.

But we pass to another supposition. Men have thought that man first sprung up out of the ground, like a plant or tree. Well, why don't we see it now? is the soil less fertile and prolific than then? Truly, it must have taken a rich soil, to produce such a vegetable as *man*! If this *were* his origin, we might look for the same again; and sometime find a man growing, either up out of ground, or suspended on the branch of some goodly tree. Friendly hearer! there is one way of rationally accounting for man's existence, and *only* one way. It is the way in which Moses accounts for it:—GOD MADE HIM!

Let us now briefly review this account of the creation, which we have examined at length, and refresh our memories with the close correspondence that exists between it and the modern discoveries of natural philosophers. I know not that this can be done in better language than that used by the author from whom I have drawn the materials of this discourse. Will you so treasure up these remarks, that, when you hear the inspiration of Moses denied, you can mentally revert to these facts, and be ready to say, at once, in view of them, I know that he was the servant of God, and that God spoke by him.

“Astronomers have designated the first and rudest form in which matter is visible, as *nebulosities*, and *nebulae*, i. e., *cloudiness* and *cloud*, and have termed their component substance the nebulous (or cloudy) fluid. And how else could *waters without form and void*, or vapory and uncondensed, be more appropriately designated? The nebulosities are without form, and *diffuse*, or void. And so also were the heavens and the earth, after their light rendered them visible. As exhibited by the great brightness in some parts, and extreme faintness in others, of the same nebulosity, the *light* may be seen *divided* from the darkness. And there was evening and there was morning the first day.

“Astronomers next speak of nebulous *expansion*. And in the nebulosity may be seen the *division* into separate parts of the luminous fluid, or the breaking up of the whole amorphous or shapeless mass. And there was a firmament, or *expansion* in the midst of the heavens, and

the waters were divided from the waters. And there was evening and there was morning the second day.

“The gradual condensation of the nebulae, as seen in every form, gives evidence of the recognised and universal law of gravitation; the centripetal (center seeking) force, as Sir Isaac Newton termed it. And the great master of the higher geometry, who has trod farthest in that path in which Newton first lead, * * * has shown how, as affecting our globe and every other, *the waters were gathered together into one place*, and the earth was consolidated. And as *the dry land appeared*, the task of geologists begins. To the oldest of formations they have given the title (not undisputed) of primitive rock; and with the magic word of truth they have brought back, after the lapse of thousands of years, the spring-time of earth, and showed how it was clothed with the luxuriance and decked with the beauty of Paradise itself. They more than restore *the grass, and the herb, and the fruit tree*, which the fancy of man never thought of, and the eye of man never looked on as they grew. And there was evening and there was morning on the third day.

“Geologists having shown us the beauty of the earth, while yet unblighted because of sin, astronomers invite us to look up again to the heavens and see how the nebulous fluid, gradually condensed to a narrower space than the orbit of the earth, is consolidated into a *sun*, and only slightly tintured with nebulosity, shines a *light* in the *firmament of heaven*; while, in like manner, La Place illustrates how the formation of the *moon* also was necessarily posterior to that of the earth. And there was evening and there was morning the fourth day.

“Geologists again take up the task, and tell of a time—the fifth day, defined like the rest by succession of light and darkness, but else of undefined duration, and succeeding that of the origin of vegetables, and preceding that of terrestrial animals, whether wild or domestic—when the waters were filled with living creatures, and the air tenanted with birds: and they bring forth from the depositories which the God of nature has formed, those amphibious animals, or race of marine saurians, which they also designate by the name which the original scriptures assign them in their precise character, magnitude, multi-

plicity and place. And there was evening and there was morning the fifth day.

“And, lastly, the territory or latest formations, (except those of the diluvial or more recent volcanic deposits,) succeeding the age of reptiles, and preceding that of man, set forth finally to view the beasts of the earth, and the cattle, and every creeping thing after their genera or kinds, till the whole work of animal creation was finished. And by a separate and last act of creative power, magnified as such to the top stone, once pointing to heaven, was formed and put over the whole earthly fabric; and the work of creation here below was crowned by that of man, when, though formed of the dust, the Lord breathed into his nostrils the breath of life, and man became a living soul. And God saw everything that he had made, and behold it was very good. And there was evening and there was morning the sixth day.”

And now, in conclusion, let me appeal to every one present, if, in view of these facts, corresponding so precisely as they do with the record of Moses, who gives the account, not in the technicalities that science throws around its discoveries, but in a plain, simple, unadorned narration, as if one had told him who had seen the work done,—I ask, in view of these things, if the proof is not strong as demonstration itself, that Moses was truly an inspired servant of God? Will you reflect on these things, as you leave this house, and never presume to say hereafter, that God has not revealed himself to man; not merely in the works of nature, as the deist would say, but in his own word, which will remain firm and unshaken as his own eternal throne? Remembering that what he has written in his word, is confirmed by his works, in characters as imperishable as the globe on which we stand.

SUBSTANCE OF SERMONS.

THE LORD'S PRAYER.

Some one has said, and with great truth, that the Lord's Prayer contains the whole system of Christian theology. The words were taught his disciples by our Savior himself, the Son of God; and are worthy of careful and extended investigation, to perceive and realize all the fullness of meaning conveyed in them. This I propose to do, at short intervals, in a series of discourses; to which I invite your attentive consideration.

In my public religious exercises, I am in the habit of frequently repeating this divine prayer; and consequently desire you to remember the thoughts expressed or suggested by it, wherever offered; whether here, or elsewhere.

This is a *model* prayer;—simple, comprehensive, brief, filial, according to God's will, acceptable to Him, appropriate, and suitable to be offered by all. In all these respects, man never uttered or offered another prayer like it. May it be *our* prayer—the prayer of our hearts as of our lips!

"OUR FATHER." It may be remarked here, first of all, that this petition affords sufficient evidence, from the lips of Jesus himself, that the FATHER is the only proper object of religious worship—the only being to whom we are to offer prayer, strictly speaking. We worship not the Son—we pray not to him, nor to any other being in the universe: in acts of worship, we address the *Father*, and him alone.

God "our Father." This truth is a peculiarity of the Christian Revelation, beyond and above any conception of any pagan mind. If the pagans ever used the *words*, it

was not with the meaning that fills it, as uttered by the Universal Savior. They had their Jove, the thunderer—and the god of war—and the god of love—and of fruits and vines—of music—of wisdom—the ruler of hell, etc. They spoke of the Creator, and Ruler, and Judge, and Upholder of the universe, etc., but never of the Universal FATHER, in the sense the Savior and Christians use it. This is the glory of the Christian system. It is not an abstraction, or a mere intellectual God—mighty, and wise, and awful; but a FATHER. And how easily comprehended by the simplest mind! All can understand and appreciate this relation; as children experience and know the kindness of earthly parents. And how this thought of the Almighty Jehovah as “our FATHER,” fills the largest, loftiest, mightiest intellect!

Pagan gods are objects of *fear, dread, and terror*.—Their anger and wrath were to be placated, even by the offering up on the bloody altar, of human victims. This was the religion of FEAR. Not so in Christianity, as seen in the Lord’s Prayer. We worship “our Father” and Friend. Ours is the religion of LOVE.

Again; Pagans never recognized the human race as a BROTHERHOOD. It remained for Christianity to inculcate and enforce this great truth, by the one that God is the *Father* of the human race—“the God of the spirits of all flesh.” And what expansive *benevolence* flows from a realized knowledge of this great fact!—unknown to the pagan world, unfelt by them. Hence they never made any efforts to benefit the *whole race*. Christ alone, *of all men*, conceived that great and philanthropic thought; because he knew and taught that all men were BRETHREN, and might address the Supreme and Universal Ruler as their common FATHER.

“Our Father.” The Father of ALL. Not of a favored few—one people, or nation—or one class; but of all human spirits.

“Our Father.” EACH may say, “*My Father!*”—The suffering, the sorrowful, the bereaved, the dying—all may say, “Our Father!” The *sinner* may say, “My Father;” for he is taught to pray, “Forgive us our transgressions.” None need feel themselves ORPHANS. Every human soul may say, “MY FATHER!”

How we can *trust* Him—"our Father!"—*rely* on Him!—*believe* Him!—*LOVE* Him!—*hope* for immortal good from Him!—bless his name, always, forever, and everywhere!

Does He afflict us, or *punish* us for our sins? It is the training and discipline of a PARENT; for he is "our Father." Our afflictions are controlled by the wisdom and power of our Friend. All—all are to be overruled for good, by the common Parent of all.

Holy, blessed word! most consoling truth! Our Creator, Preserver, Ruler, Judge, the Almighty, is "our Father!!" Then should we not, *as children*, seek to *gratefully, joyfully, perseveringly*, and *lovingly* OBEY all his requirements? This is a part of the proper worship of the Father.

And should we not love, and do good to *all men*, as BRETHREN, as we have opportunity and means? How is this great truth violated among men!—as seen in the common exhibitions of hatred and malice, by strife, and contention, and deceit, and war, that curse and disgrace humanity. Such do not realize the truth conveyed in the Lord's Prayer;—that the God of all is "*our Father*;" and consequently, that all belong to the great *brotherhood*.

While God is our *Father*, and we are his *children*, the doctrine of endless and remediless torments must be false, and a libel on the divine character and name.—What! immortal and unceasing AGONIES to be endured by the *children of God*?—! Why the truth that God is "OUR FATHER" would quench the fires of the lowest, deepest, hottest hell!—as the sun dispels the shades of the gloomiest night, pouring light over a darkened world.

If God is "our Father in heaven," then heaven is our eternal HOME; as said the remembered and lamented Hanscom, "To die is to go Home!"

Finally, my own earnest, own individual prayer is, and may it be the sincere petition of each soul for itself—under all circumstances, may *I feel conscious* that God is MY FATHER. In prosperity, or adversity; in health, sickness, suffering, or bereavement, may I ever realize that my Father rules all, and over all! And when I come to die, may I believingly, hopefully, confidently, triumphantly say, My Father! I come to thee!!

We now proceed to notice the next expression in this model-prayer :

“WHO ART IN HEAVEN.” If I were disposed to make the most of these words, I would make a discourse on the single word “ART” in proof of the existence, the self-existence of the great I AM; but I will only notice the simple affirmation or proposition, that our Father God is in HEAVEN.

The Greek word used here, is in the *plural number* —“the heavens.” But the plural is put for the singular; as in the word sometimes rendered God, in the Old Testament, and the word translated sabbath, in the New.

“Heaven.” The word is of course used in accordance with, and in accommodation to, the common views of heaven—a local place, ABOVE. But, strictly and philosophically speaking, *every way* is above; and God is really *everywhere*, filling immensity.

We judge, however, that there *is* a place—a certain locality in some part of God’s vast dominions, where the Supreme and Universal Father *pre-eminently* displays his glorious presence; and that may be called Heaven, in the highest sense of that word. Possibly there is a GREAT CENTER of the whole universe! God’s ETERNAL THRONE may be that center. If not, what is? The sun is the center of our system—the solar system; each star is a sun and center to a system; and so on, *ad infinitum*. But what is the great center of ALL?—around which the unbounded material universe revolves! May it not be HEAVEN—and God’s Eternal Throne? How vast, how overwhelming the thought!—and He who rules this vast and limitless universe, is OUR FATHER!

“In Heaven,” may denote an *elevated point*, relatively to the world, from which God is *represented*—necessarily so, by human language, as beholding all things; though in fact he is *everywhere present*. Still, it is proper, and a significant form of expression, to say God is *above*, to look down on us and on all men. And from this apparent elevated position, humanly speaking, God may direct and govern the affairs of the universe. The form of expression is drawn from the usually elevated position of a king, on his throne. God, then, is the omnipotent RULER; but still “our Father!”

“In Heaven,” may denote, too, the perfect *holiness*

and *purity* of God; above all the influences of evil, anger, malevolence or hatred; making all things subserve the bringing about of the final holiness and purity of all his intelligent creatures—"his offspring," as Paul has it.

Although "in Heaven," yet, as already said, God is truly and really OMNIPRESENT, *beholding all things*. As the Scriptures affirm, "the Heaven of heavens" cannot contain the Almighty. "The Lord is in his holy Temple; the Lord's Throne is in Heaven: his eyes behold, his eyelids try, the children of men." "The Lord looketh from heaven; he beholdeth all the sons of men." "The eyes of the Lord are in every place, beholding the evil and the good." And Paul said to the Athenians, when he called them and all "the offspring of God," that "He was not far from every one of us." And the Psalmist asks, "Whither shall I flee from thy presence? whither shall I go from thy spirit? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there; and and if I take the wings of the morning, and dwell in the uttermost parts of the sea, there thy hand shall hold me, and thy right hand shall lead me!" He looks into our hearts; and he is our FATHER. How careful, then, should we be, to have every *thought, feeling, motive, word, and action* conformed to his precepts!—for should we like to have even an earthly father, see evil feelings and thoughts and passions in our hearts or minds?—! O! what an effect—what a *purifying* effect should this thought have on our thoughts, feelings, and lives!!

The fact that God is "in Heaven," in the various points of view from which we have considered the subject, demands our *highest veneration* for his MAJESTY, so entirely *exalted*; and our sincerest, heavenliest *adoration*.

This sublime and glorious fact, too, should induce the heartiest and most perfect *trustfulness* and *confidence* to God; if he is indeed so near every one of us, and "our Father!" For, let it never be forgotten, that, whether highly *exalted*, or intimately *with us*, God is our FATHER.

Finally: "Heaven" may here denote a state of perfect HAPPINESS. Then remember that this heaven—so high, so holy, so happy, is our final and immortal HOME, the home of ALL, if God is "our Father," the Father of all.

We come now to the petition,

“HALLOWED BE THY NAME.” By “hallowed,” we understand sanctified, revered, consecrated, *holy*.

“Name” here includes himself too—the heavenly being whom we address. “Hallowed be thy Name” includes reverence for God and his Name—his Word—his Messiah—his Religion; in a word, everything relating to his character, revelation, or moral government.

Consequently the spirit of this solemn petition is opposed to all irreverence—all profanity—all levity in religious things—all cursing in the nature of God. It is directly opposed to using that name, or any religious name, lightly or uselessly, and to making puns or such like, on the language of Scripture—sometimes indulged in by professed Christians. There is occasion, proper occasion enough for mirth and laughter, without doing it at the expense of God’s Religion and Word, by a ludicrous misreading of a passage of Scripture, or a pun upon some obsolete or antique term found there.

How common is all this!—and yet what an utterly useless sin is profanity—any word of irreverence! Men *steal*, for wealth or bread; they *lie*, to deceive, thinking to gain some profit thereby; they *murder*, either to gratify revengeful feelings or for gain; and men *get drunk*, either for the supposed pleasure of it, or to gratify appetite. But what gratification, or profit, or gain, is there in *profane swearing*? How wanton, and senseless, and useless is *that vice*!

We should seek to “hallow” God and his name, not only by our lips in words of prayer; but in our *hearts*—our feelings, thoughts, and life. We should ever have an abiding sense of “our Father’s” presence and goodness. All our powers and faculties should be consecrated to the service of God, the good of our fellow men—our brethren, and our own best happiness.

We may briefly allude to some of the reasons that should impel us, especially as Universalists, to “hallow the name” of “our Father in heaven.” 1. He is our Creator; 2, our Almighty Sovereign; 3, our Supreme Ruler and Judge; 4, our FATHER; 5, our Redeemer and Savior, through Jesus Christ; 6, whose nature is Love; 7, who is good to all—kind even to the evil and the unthankful; 8, and whose majesty, greatness, power, wisdom, and glory are infinite.

Brethren! in view of all these high considerations, can we do *otherwise* than hallow and reverence and adore HIS Name?—!

Besides, it is a violation of the principles of *common politeness*, as well as a proper reverence towards God, to curse, or swear, or be in any way profane, in the presence of Christians, and especially of Christian Ministers, who themselves revere the name of the Most High. Who will swear in the presence of a WOMAN? How utterly *low*, how destitute of all politeness, is such a man! And it is equally ungentlemanly and impolite to be profane in the presence of Christians. If men have no reverence for the name of the kind author and preserver of their being; yet, as gentlemen merely, they should treat their fellow men with common respect and civility, by not wantonly and uselessly injuring their feelings, or paining their sense of veneration for the Supreme.

My friend—if I now happen to address a man who indulges, wilfully, or carelessly, or thoughtlessly, in this vice—suppose persons should speak disrespectfully of *your earthly father*, in your presence—use his name in vain, or with levity, would not *you* be *pained and offended*; and *they* violate every principle of politeness and common decency?—that is, if they had no dislike to your father, or to you; but did it as men generally swear—wantonly, uselessly, senselessly? *You* might seek *redress* at the hands of one who should triflingly use your father's name; but the Christian must not exhibit anger or vindictiveness, when his heavenly Father's name is profaned: he must endure the pain with Christian mildness and forbearance.

And here let me appeal to all Universalists, especially—to those who, above all men, believe in the reality, and importance, and universality of the divine paternity—in his infinite wisdom, and power, and love. The apostle has said, addressing some Christians of his day, “Above *all things*, my brethren, swear not.” Profanity is not a small vice: the apostolic injunction is, “Above ALL THINGS, my brethren, swear not!” And the law imperiously says, “Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless, that taketh his name in vain”; and the spirit of this command runs throughout the Scriptures of Truth.

O brethren!—as we revere the being and character of “our Father”—the author of our being—the source of all our enjoyments—and our everlasting portion, let us heartily, in life, and thought, and word, “hallow his Name.”

And whenever we repeat, or hear this Prayer, may we possess the thoughts and feelings suggested by these words: “Our Father who art in Heaven, HALLOWED BE THY NAME!”

“THY KINGDOM COME.” By the “kingdom” here, we understand the Gospel Dispensation, or reign of Christ in it; for he is the appointed King to rule and judge men, according to the Gospel. This kingdom came some eighteen hundred years ago, for, let it be remembered, this prayer was taught the disciples before the full establishment of that kingdom in the world. To them, at that time, it was future—*then* “to come.”

Although the kingdom has come, *we now* may pray for it to *prevail*—to increase in power—to influence and control all hearts. We can pray, and should pray, for it to “*come*” to each heart. We may *always* pray so; until the consummation of the reign of Christ, in the “subjection of all things to himself, when God shall be all in all”;—of which, more hereafter.

It may not be unprofitable to offer a remark or two concerning the *nature* of this kingdom. 1. It is called the Kingdom of God; for God is its Supreme KING, who has annointed Jesus Messiah to be King in this dispensation of it. Besides, God is its AUTHOR; whose wisdom and goodness designed and formed the vast and benevolent scheme, by which the whole family of man will finally be brought into subjection to the spirit of holiness and purity. 2. It is sometimes styled the kingdom of HEAVEN; because it is of heavenly *origin*; full of heavenly *principles*, and *like* heaven—making the society on earth something like the society in heaven. 3. It is not worldly or secular. Jesus says, “My kingdom is not of this world”; although it is *in* the world, for the benefit and salvation of the world. 4. It relates to man’s moral condition, and is not a mere outward appearance; for he says, “The kingdom of God cometh not with observation! neither shall men say, Lo! here, or lo! there; but the kingdom of God is *within you*.”

5. Pure and holy in its principles and influences; as says the apostle: "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

6. It is effective in its operations; and although small in its beginnings, it shall finally reach all hearts, and be the universal blessed kingdom:—as illustrated by the Savior's parables of the mustard seed, and the leaven.

O! may we pray for it thus to "come" to our hearts, and "leaven" our whole moral nature!

We should labor for the present increase of this kingdom—labor to promote its progress and influence. Else, what meaning in our petition? How utterly inconsistent to pray for it to come, or prevail, and yet *do nothing* to aid its influence, and its reception by the unbelieving and sinful! Shall we not most earnestly seek it for ourselves, and for others? If we do not,—we who rejoice in the fullness of the Gospel of this divine kingdom,—if *we* do not labor to extend the knowledge of it among them, *who will?* Doing this, we shall most effectually seek and promote the happiness of men, and the glory of God. There is no religion under heaven, like the GOSPEL, for this. What else will so promote universal human happiness? Will Paganism, or Mohomedanism, or infidelity, or any form of multi-form Partialism? No! a thousand times, No! They only, of all men, are really FREE—enjoying the most perfect and blissful liberty, who wholly yield themselves to Christ's reign, in the kingdom of God. All others are slaves—to error, or vice, or sin.

Then let us labor and pray for it. Remember—O! gratefully remember, how Jesus labored, and toiled, and *suffered*, AND DIED, to promote this great philanthropic work! And the apostles, too;—what labors, and sufferings, and deaths, did they undergo and endure, in the same benevolent cause! And shall *we*, who have the light and liberty—the results of their toil and suffering—shall *we* be *indifferent*, and *do nothing*?—! Heaven forbid! But may we *do*, as well as *pray*!

This kingdom is *entered* by baptism, or PURIFICATION;—the *inward*, and the *outward*; the *internal*, and the *external*; the *visible*, and the *invisible*; and the essential *fact*, and the acknowledgment and *form* of it; by the spirit of *Truth*, and by the emblematic use of *water*.

Finally, Brethren, let us all seek to *obey* the LAWS of this kingdom—the precepts of this kingdom—the precepts of the Gospel, while we *pray* for its coming and increase; especially the *great law of LOVE*—supreme filial love to God, and fraternal love to man! So shall we be good citizens of the kingdom of God, and in a condition to most fully enjoy its privileges, and hopes, and consolations.

The next petition claiming our attention, is expressed in these words:—

“THY WILL BE DONE ON EARTH AS IT IS DONE IN HEAVEN.”—God’s “Will” here seems to denote his commandments, laws, precepts. And the prayer is, As that Will is done in heaven, so may it be done on earth; as among celestial spirits, so among men! But how is the Divine Will done in heaven, and by beatified spirits? Answer—By ALL—fully—perfectly—always. So may it be done on earth! Even here, may all God’s laws be obeyed—every precept regarded! All the divine laws, whether physical, mental, moral, social, or religious, are given for our *benefit*; and hence it is wise to obey them all. Each and every command should be regarded; especially the prime, eternal, universal law of LOVE—love to God and man; which leads to obedience of all other laws. We should love God; and hence obey him in all things. We should love all men; and “do unto them whatsoever things we would that they should do unto us.”

God’s Will being thus done, what happiness would ensue! As is the happiness of heaven, so would be in kind, the happiness of earth. What a *heaven on earth*, if there were no war, no strife, no contention, no drunkenness, no licentiousness, no hatred, no cruelty, no oppression, no slander, no injustice, no lying, no dishonesty, no sin of any kind; but ALL peace, kindness, forbearance, justice, honesty, love, truth, temperance, and holiness in every thought, feeling, motive, word, and act! Hence, brethren and friends, we should *pray* and “do”! and so make “earth,” so far as is possible, like “heaven,” in *obedience* and happiness.

But can we pray, “thy will be done on earth;” can we offer this petition in “spirit and in truth,” earnestly and sincerely, and yet wilfully and habitually *sin*, and violate

God's Will--disobey and disregard his requirements? What solemn mockery! We might almost say, What deep hypocrisy! O brethren! may we not only *pray*, but seek to do!

We may also understand this prayer to relate to God's *determinate* Will. Then we may pray *in faith* that God's Will will finally be done--universally, eternally; for we believe it is God's Will of *purpose* to redeem, purify, save and bless the whole human family. Blessed era! when LOVE and BLISS shall universally prevail--everywhere, always, forever!! when all human intelligences shall be brought to heaven, to do God's Will, as it is done by those *now* in heaven! What a source of joy and consolation, to be allowed, even in the present life, to hope for so glorious a period to come!--a hope founded on the Will and Word of Almighty God!

Finally, this petition may relate to the Divine Will as displayed in the overruling Providence. Consequently, when we pray, "Thy will be done on earth," let us be *resigned* to God's will toward *us*, without repining or murmuring. Remember the Savior's prayer, amid the agonies of Gethsemane--"Father! if it be possible, let this cup pass from me: nevertheless, not my will, but thine, O God! be done!" May that prayer ever be ours! In prosperity, or adversity, in health, or sickness, in bereavement and sorrow, in life, and death, may we from the heart say, "Not our will, but THINE, O God! be done!"

What a high and heavenly privilege is ours! what a solemn duty!--to PRAY and DO; to BELIEVE and HOPE; to be RESIGNED ever! O brethren! may we prove ourselves to be Christians indeed, by the sincerity of our offering this petition of the Lord's Prayer, realizing the full import of the words, and earnestly seeking to have our feelings and sentiments and life characterized by the spirit of the prayer, "Thy will be done on earth, as it is done in heaven!"

"FORGIVE US OUR DEBTS, AS WE FORGIVE OUR DEBTORS," is the next petition claiming our attention. In the prayer we recorded by another Evangelist, we have the petition in these words: "Forgive us our trespasses, as we forgive those that trespass against us." Of course the meaning is, *Forgive us our sins*.

That we do sin against God, is indisputable; and for our sins, we suffer punishment, as we ought to, in justice. This is the teaching of the Word of God, our experience, and the world's history. And yet we are to pray for forgiveness, as we forgive others.

Then the question naturally arises, In what does forgiveness consist? what is it?

I answer, Forgiveness is not a remission of deserved punishment. Why should that be remitted? Why should it not be endured?—that is, if a *just* punishment: if *unjust*, we might properly pray for escape from it. But is any divine punishment unjust? If not, it ought not to be remitted or forgiven. Hence, we do not read in the Bible of the remission of the proper penalty or punishment of sin; it is always the remission or forgiveness of *SINS*.

But an objection to this view of the subject is founded on the expression, “Forgive us our *debts* as we forgive our *debtors*,” for it is asserted that we forgive our *debtors*, by remitting the *payment*; and so God forgives our *sins*, by remitting the *punishment*. Those who offer this objection, attempt to ridicule the idea of forgiving the sinner, and yet punishing him, by the alleged ridiculousness of forgiving a debtor, and yet claiming a payment.

To this I reply, We sometimes forgive a debtor, who *does not* pay; and sometimes we do *not* forgive a debtor who *does* pay. Our forgiveness, or *unforgiveness*, in such cases, depends on the circumstances, the manner of getting in debt to us, the spirit in which the debt is paid, or not paid. This shows that forgiveness does not relate to the mere *payment* of the debt.

It is not *punishment* that corresponds to *payment*. It is not punishment or suffering that we *owe* God: it is the performance of duty—supreme love and perfect obedience. Who does not come short of this? Who pays it all? Then who may not pray, Forgive us our debts? God's demands against us are not met by punishment; hence the forgiveness of our debts, morally speaking, is not the remission of punishment.

Moreover, suppose we carry out the objection as presented, requiring the absolute remission of the payment of debts. Who can do it? What creditor will remit the payment of all debts due him? Who ought to do it? Does

the Gospel, does God or his Son require men thus to forgive all debts, not ask or receive payment? And yet this must be done; for the prayer is, "Forgive us *our debts*, AS [in the same manner as] we forgive *our debtors*." Consequently, to give the objection any force, we can not ask forgiveness of God, if we ask or accept the payment of a single debt?

We see, then, most clearly, that the objection is absurd and foolish; and also, that the forgiveness of our "debts" or "trespasses," is not the remission of punishment.

Besides, it may be added here, if the forgiveness which we ask of God is the remission of *punishment*, then forgiving our debtors is not remitting the payment, but forbearing to send them to jail!

Divine forgiveness embraces and implies these two things:

1. A cleansing, washing, healing, and purifying of the sinner. The Greek word commonly rendered "to forgive," means to send away, or take away. Hence we read, "Behold the Lamb of God that taketh away the sin of the world!" So the various passages of scripture that represent men as being morally "cleansed," "washed," "purified," "healed," etc. This is not inconsistent with the punishing: for, *while sick*, the man endures *pain*, and *while* morally diseased or impure, the sinner suffers punishment.

2. Forgiveness includes looking upon the sinner, and treating him, in some respects, as if he had not sinned; although the punishment is inflicted. For instance, a parent *must punish* the disobedient child;—for it is wrong to remit deserved chastisement; and yet he may forgive the child, look upon him and treat him, in the same manner as if he had not disobeyed. So God says he "*will not* acquit the wicked"—"*will not* clear the guilty," although he does "forgive iniquity, transgression, and sin." He punishes the sinner; but does not remember the sin against him. After punishment and reformation, he looks upon the offender as if he had done no wrong.

The following illustration covers the whole of this idea of forgiveness, and shows how forgiveness does not properly relate to punishment. I adopt the illustration, so clear

and to the point, from a sermon I once had the pleasure of hearing preached by Br. W. W. Curry:

A man is convicted of some offence against the law of the land—the civil code. He is sentenced to the penitentiary, say for ten years. The Governor, who has the “pardoning power,” may see fit, from various considerations, to remit the penalty, and set the criminal at liberty; *and yet not forgive him*,—inasmuch as he would not receive him into his house, would repose no trust in him, would not associate with him, or regard him as a good citizen. He would remember his crime against him, although induced to remit the penalty, and would not look upon him and treat him as if he had not violated the law. Here, then, is remission of punishment, without forgiveness.

Again; the same Governor, or another Governor in the same case, might judge it proper to set aside the decision and sentence of the court and jury, and so virtually annul the law; and consequently, would not remit the penalty, but suffer the offender to be sent to the penitentiary. And yet, from what he knew of all the circumstances, the character of the offender, his penitence and reformation, etc., the Governor might forgive him in his heart—might treat him as an innocent man, personally, and place the utmost confidence in him. This would be forgiveness, without remission of punishment. So God may and does forgive the sinner, but does not remit merited and just punishment. And on this principle may we pray, “Forgive us as we forgive others!”

Note the common feeling manifested towards released convicts, those who have suffered out the term of their punishment in the penitentiary. *Some* are well treated—are respected and trusted, and admitted into respectable society, without any allusion to their former crimes, or any remembrance of them. Such are seen to be sincerely penitent and reformed, and can be trusted as if they had not sinned. *These are forgiven, although punished.*

Others, when they leave the penitentiary, are not treated as honest men—they are suspected and watched, and nobody reposes any confidence in them. They are not employed in any place of trust, and are not admitted to the intimacy of respectable families and decent society. *These are not forgiven, although punished.* We see, therefore,

that *forgiveness*, in this respect, does not imply or require the *remission of punishment*. And we see, also, the folly of those who seek to ridicule the idea of punishing and forgiving *too*. They only exhibit their own want of sense, and thus ridicule only themselves.

Not only is this doctrine of forgiveness and punishment thus clearly illustrated, and shown to agree with matter of fact, but it also accords with the plain teaching of scripture; so that those who attempt to ridicule this doctrine, ridicule the Word of God!

In 2 Sam. xii. 13, 14, the prophet assured David that, although "the Lord had put away (or pardoned) his sin, yet his child should surely die." He was forgiven, and yet punished. In Isaiah xl. 1, 2, we read, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." 1 Corinthians v. 3-5, with 2 Corinthians ii. 6-8, is still more directly to the point. In the former passage, we read of the punishment which the apostle judged proper to denounce upon the incestuous man who had brought dishonor on the church and the Christian name;—that he should "be delivered over to satan for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus." In the other passage, we read concerning the same individual: "Sufficient to such a man is this punishment, which was inflicted of many. So that contrawise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech ye that ye would confirm your love toward him." Here we see that this offender was fully, sufficiently *punished*, and then forgiven and comforted, and treated as if he had not sinned.

This must suffice in answer to the question, What is Forgiveness?

"Forgive us, as we forgive others." Our own forgiveness, or the appreciation and enjoyment of it, depend on the state of our feelings; so that the Savior truly says, "unless ye forgive men their trespasses, neither will your heavenly Father forgive you." Hence, we must forgive others; that is, indulge in no vindictive, revengeful feel-

ings; but be kind and merciful. Else, we can not receive and enjoy God's forgiveness.

We can not see the *sun* if we are blind, or if a cloud intervenes. So we can not enjoy the divine love and forgiveness, if our hearts are wrong, sinful, unforgiving. A stubborn, ill-natured, hating, angry child is not in a condition to *appreciate* parental kindness—*unless* he becomes *softened* to it. Thus, God's love to *us* is made a motive for our loving *others*: "If God so loved us, we ought also to love one another."

Besides, how God bears with us, and our sins! Can not we bear with our fellow men, and their faults—ourselves sinful and frail too?—!

How essential, then, that our hearts be right toward *all*, in order to pray sincerely and effectually, "Forgive us our trespasses as we forgive those that trespass against us!" For unless we *do* thus forgive others, God will not forgive us. It is impossible, *in the nature of things*, that he should.

One asked once, "How often shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times: but until seventy times seven."

What mockery! what solemn trifling! what impious sin! what shame of hypocrisy! to pray thus, and yet be unforgiving and revengeful! Do we not utter a *falsehood* solemnly to God, when we pray, "Father, forgive *AS WE FORGIVE*," if we do *not* forgive?—! Brethren! may we be ready to forgive others—harbor no revenge; and then fervently pray, "Forgive us our sins!"

We have a sublime and heavenly example in Jesus; who, even on the cross, and in the agonies of a most dreadful death, inflicted by his cruel enemies, prayed for those very enemies and murderers,—“Father, forgive them; for they know not what they do!”

“LEAD US NOT INTO TEMPTATION!” is the next petition of the Lord's Prayer that claims our attention.

The word used here means “put to proof, trial”; and thence temptation. The word may be used in a good sense, as well as in a bad sense. Men may be tempted to good as well as to evil. Hence we read, “God tempted Abraham.”

But in the text, we understand it of enticement to evil. "Lead us not into temptation"; that is, as some understand it, deliver us not over—give us not up to the controlling power of temptation.

Temptations are inward and outward—in ourselves, and from others. Of temptation that springs from ourselves, read thus in James i. 13–15: "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."

It is not a personal devil, once a celestial being, that tempts men, as partialists do vainly talk; but "every man is tempted, when he is drawn away of *his own lust* and enticed,"—"lust" here signifying *desire* in general, or improper and irregular desires, and not the specific desire now usually denoted by that word. These temptations are from within ourselves, and strengthened or weakened according as our will is good or evil; so that we can not excuse ourselves for sinning, by laying the blame on a cunning, celestial or infernal, but superior spirit. No man can recognize such a power, [a personal but invisible devil,] in the temptations that he encounters; but every man can trace his temptations to their proper source, either in himself, or in men or circumstances.

Whatever *tempts* may be called satan, devil, adversary, whether the tempting influence be from within, as in the case of Eve, or from without as in the case of Adam. So when Peter proposed an improper thing to Jesus, he said, "Get thee behind me, satan!" It is said of Jesus that "he was tempted in all points *as we are*;" and his tempter was called the devil.

Men are greatly, most powerfully tempted by their *passions*, when outward objects are presented for their gratification. Among the strongest of these are the love of money, the love of power, and licentious desires. How fearfully are some men, I may say most men, enticed away from the paths of virtue, by one or another of these passions—good in themselves, but evil when in excess and yielded to in violence of right. Surely, ambition, and

ill-gotten wealth, and licentiousness, can be accounted for without resorting to the idea of any personal, infernal being, called the devil!

And then, what a contrast between the moral sense and these influences! In what different directions would they lead men! and with various, almost infinitely various degrees of power. The moral sense is far greater in some than others; and so also the strength of these passions or propensities. Hence, there is a greater or less degree of real *virtue* in different persons whose character or actual conduct appears to be the same. The man who is virtuous in spite of powerful temptations, who struggles with the power of evil, as with death, deserves more credit for his uprightness, than the man who is easily virtuous, who is not at all or but little tempted. A man can not be a true hero, except by encountering strong foes, and overcoming them.

Besides these temptations from within, from ourselves, we meet with temptations from without—evil associates, or peculiar circumstances, seducing to evil. How many are ruined thus!—led from one step to another down to perdition! Hence the apostle wisely said, “Evil communications corrupt good manners.” But I need not specify or name in detail the thousand and one modes in which men are tempted by others. Each one will know the manner in which himself is particularly tempted.

At first, temptation asks only a *little*—just once; to deceive, or defraud, or drink, etc. It never, or seldom, *at first*, proposes palpable crimes: it comes to that by degrees.

And then the power of temptation *increases* by our yielding to it. Each time a man yields, he is less able to resist; and finally, he becomes a SLAVE.

On the other hand, what *moral power* is gained, by first and always resisting! “Blessed is the man that *endureth* temptation;” that is, without yielding to it. “Resist the devil, and he will flee from you!”

We should consider too, the high enjoyment of the noble consciousness of *doing right*, especially in spite of powerful temptations. Who would not envy Moses the possession of the sublime feelings flowing from his deliberate determination to abide with his own despised and enslaved race, in face of all the seductions and blandish-

ments of the court of one of the mightiest kings of earth? And what an abiding and lofty sense of happiness must Joseph have enjoyed, even in prison, in the possession of that sublime consciousness of having *done right*, in spite of the syren voice of temptation, addressed to the strongest and most universal of all human passions! Jesus—who “was tempted in all points as we are, *yet without sin*”—affords us another noble example of this. Think you he did not enjoy the most exquisite and heavenly satisfaction of mind, from having so steadily resisted the temptation to become the temporal prince and ruler of all the kingdoms of the earth, and to possess the glory of them? Here is an abundant reward for resisting every temptation, and saying to every enticement to evil, “Get thee hence, satan!!”

Besides, how we respect, and honor, and trust a man whom we know *able to resist all temptation*! Brethren, may we be so respected, honored, and trusted!

So, how little do we respect the man, *however well meaning*, who can not resist temptation! How little confidence do we repose in that man! Brethren, may we be no such men!

How important is this subject to the young! May they ponder it well, and see to it that they yield not to the *first* temptation—that they take not the *first step* towards vicious indulgence, intemperance, dishonesty, libertinism, etc!

Finally, let us each most fervently pray, “Lead us not into temptation!”—and gain divine power to RESIST!

FALSE CHARGES AGAINST UNIVERSALISM.

ACTS XXIV. 13.—“Neither can they prove the things whereof they now accuse me.”

These are the words of the Apostle Paul, in his defence before Felix the Governor, when accused of various misdemeanors, by his enemies, the Jews. They are selected for the present occasion, as an appropriate text from which to deliver a discourse in relation to the common charges

against Universalism and its advocates. We say, "*Neither can they prove the things whereof they now accuse us.*"

It is common—too common—for all opposing parties, political, social, or religious, to misrepresent each other's views and practices;—sometimes intentionally; sometimes not. More especially, the *many* slander the *few*—those whose sentiments are not generally known and understood, or looked upon as innovations. Thus an impression against such sentiments is made upon narrow minds—those who esteem every thing new *to them*, to be untrue, necessarily. We and our Faith suffer in this manner, more than from any other cause.

I propose, therefore, to notice in detail some of the false charges against us, and misrepresentations of our doctrines; of course, for the benefit of those who are not familiar with our peculiar views. Let the people "come and see," hear for themselves; and not trust to common rumor—hearsay, especially of our enemies, for those who commonly oppose Universalism *never* represent our views as we hold them. Hence the necessity of occasionally delivering a discourse like the present.

1. They bring the broad charge against us, that we are *Infidels*, and that Universalism is Infidelity.

In the first place, let us enquire, What is meant by the term, Infidel? for that word is often used in a loose, indefinite, improper sense. Is it meant that we are Atheists? Nobody would be so bold as to affirm so palpable a falsehood.

The proper and usual meaning of Infidel is, a Deist—an unbeliever, or rather a *disbeliever* in the Scriptures as a Divine revelation, and in Jesus Christ as the Divinely commissioned Savior.

Well, are we Infidels, in this sense? I hardly need say, No; for the system of Universalism necessarily embraces faith in the Word of God, in Jesus as the Messiah, and in the future immortal Life. This faith is absolutely *essential* to the system. So, then, in no proper sense are we Infidels—and Universalism is *not* Infidelity.

But in one sense, we *are* Infidels; but only in such a sense as the Savior and the Apostles were Infidels. We do disbelieve some things that Partialists believe, and reject their *interpretation* of some portions of the Bible.

Therefore they call us Infidels. What miserable presumption and arrogance!—as if a different system from theirs must necessarily be Infidelity, and justify them in using so opprobrious an epithet.

Suppose we return the compliment, as we may do, and say, *They* are Infidels. They do not believe what we do; they reject the great, central, most sublime doctrine of the Bible, to wit: that Jesus Christ is “the Savior of THE WORLD”—that all men shall finally be purified, be made righteous, reconciled to God, and saved. Is not a denial of this Infidelity?

2. We are charged with denying the *Divinity of the Son of God*.

We do not deny his divinity; but his deity. It is true that we do not believe that the *Son of God is God*; but we believe in the divinity of his mission, the divinity of his doctrines, his Gospel—that he was a divinely commissioned Messiah, anointed with the Holy Spirit, to be King, Judge, and Savior of all men. In the language of a sacred writer, we say, “To us there is ONE GOD”—not a trinity of persons, “Father, Son, and Holy Spirit,” forming the Godhead—but, “to us there is *one God*, THE FATHER,” whom, and whom only, we are required to religiously “worship”; for so the Son of God himself taught the Samaritan woman.

3. In the next place, our enemies say we deny the *Atonement*.

“They cannot prove this thing”; for it is not true. We do most fully and earnestly believe in the Atonement, as that doctrine is presented to us in the Scriptures. We believe this universal atonement—reconciliation, will be finally, fully *effected*. This, the partialists do *not* believe; and *they*, therefore, and not we, deny the true doctrine of atonement—and yet they have the impudent hardihood to charge such a denial upon us!

True; we *do* deny that Jesus died to gain the favor of God for us, to placate his wrath, to turn away deserved punishment from us; or to suffer in our stead. For in the first place, God *always* loved his creatures: there was no necessity for *gaining* his love. (2.) If God really hated us, Jesus could not remove that hatred; for how could any influence or act change the Immutable Jehovah? (3.)

If, as partialists say, sin is *infinite*, and an infinite penalty is annexed to it, no power—not even God—could set it aside: it would be openly opposing one infinite thing to another equally infinite thing. Nothing would be gained by such a sacrifice, for such an object. (4.) If we *deserve* a certain amount of punishment; we ought to endure it for ourselves; and not another for us. Why should we be delivered from a just and merited chastisement? If the punishment were *cruel* or *unjust*, there would be some propriety in enabling us to escape it. But who will venture to call the penalty of God's law, cruel or unjust? What do we think of the man who assists a condemned criminal to escape from the hands of the officer of justice? and will the Son of God be guilty of such an act? Universalists cannot believe that Jesus would do an illegal, a wicked thing. (5.) The scriptures teach no such doctrines; but the contrary. Are we not right, therefore, in rejecting sentiments so false and unscriptural? and are not they *slanders* who charge us with denying the Atonement?

4. They say, we disbelieve in a *change of heart*—conversion—regeneration; the new birth. Let us see.

If they mean by these phrases, a change of opinions—a reformation of life and manners, a “ceasing to do evil, and a learning to do well,” possessing faith in Christ, and a hope of immortal life, we do *not* reject conversion, the new birth, etc. But if they mean such a *radical* change of heart or nature, supernaturally and mysteriously effected, as they generally pretend, that they are not liable to sin, and do not sin, we do deny the truth of the doctrine; for the simple and most conclusive reason, that we never saw, heard nor read of, such a man in this world, a man who was not liable to the influences of temptation, and who never sinned. This one *fact* is enough to demonstrate the unsoundness of the doctrine as *thus expressed*.

But we heartily believe all the Scriptures say on this subject. We hold most firmly to the doctrine of regeneration, the new birth, etc., as taught in the Divine Word. We teach that “we must be born again” that is, *from above*, as the Greek word there means, in order to see, to enjoy the kingdom of God, the spiritual kingdom established among men by the Messiah, “consisting of righteousness, and peace, and joy in the Holy Spirit.”

Let us see how the Bible defines the new birth. 1 John v. 1. Whosoever *believeth* that Jesus is the Christ, is *born of God*, ["from above,"] and every one that *loveth* him that *begat*, loveth him also that is *begotten* of him." Again; see 1 John iv. 7: "*Love* is of God; and every one that *loveth* is *born* of God, and knoweth God." Then also, 1 John ii. 29: "Every one that *doeth righteousness* is *born* of him," [Christ.] Here we see what is required as the new birth, FAITH, LOVE, (to God and man,) and RIGHTEOUSNESS. Hence Christian believers are called, in a special sense, "sons of God." This is effected, as the sacred writers inform us, by "the *Truth*," the "word of the Truth," the Gospel, "the Spirit;" that is, the divine energy or power in the Truth.

All this we believe; and consequently they wickedly slander us, who charge us with rejecting the doctrine of regeneration, etc. Moreover, we most earnestly believe that *all men* shall *finally* be born of God, regenerated, radically changed; so as to sin and suffer no more. This the Word of God teaches; and this, all partialists *deny*. Therefore *they* are the ones, not we, who reject the new birth, regeneration, etc. They have not a tithe of the faith in that sublime doctrine, that we have. Yet they impudently call us *infidels*, and themselves Christian believers! It is like the old Pharisees accusing the Savior of "having a devil"! But we pass on to another thing "whereof they accuse us."

5. Our enemies say we do not believe in *human depravity*.

The charge is false, for we do believe that men are depraved, sinful. It would be folly to deny so palpable a fact.

If they mean, however, what they generally profess to believe in themselves—*total depravity*, we confess we have no faith in the doctrine; for the very sensible and conclusive reason that *we know it to be false*. For, in the first place, if all unconverted men were *totally* depraved, there would be *no difference* among them; all would be precisely *alike*. All sinners are *not* alike; and consequently not *totally*, entirely, perfectly depraved. (2.) If all men, in an unconverted state, are *totally* depraved, they are only a *mass* of depravity; and consequently it is only folly to

talk of "converting," "purifying," and cleansing them. The depravity being "washed away," *nothing* would be left! (3.) If sinners in "a state of nature" are TOTALLY depraved, they are as bad as they *can be*, they cannot "wax worse and worse"—they are as bad as the orthodox devil—they are themselves perfect incarnate DEVILS!! Now we *know* such a sentiment to be a lie—a slander on human nature; and therefore we know the doctrine of TOTAL DEPRAVITY is false.

We believe in human depravity, however; and one of the plainest evidences of the fact that men are depraved, is found in the monstrous character of the unholy and horrible dogmas of Partialism; a malevolent, partial God; an omnipresent, almost almighty devil; total and immortal depravity, and an endless hell!

6. They charge us with making *sin a trivial affair*, and denying its *punishment*.

We plead, "Not guilty"; and we crave the reader's attention to our brief defence. We do *not* consider sin a trifling matter; for it is the cause of a vast amount of wretchedness in the world. We do indeed deny that sin is *infinite*; for in that case, (1) all sins would be *alike* in turpitude—stealing an apple and murdering one's mother! (2) No power in the universe could remove the guilt of an *infinite* sin; and, (3) no one but an infinite *being*—a GOD—could commit an INFINITE sin. Still, we believe that sin is a great evil, a great curse—absolutely speaking. Guilt is graduated according to man's light, knowledge, and ability. Consequently, though sin is not infinite, neither is it a trivial affair. The orthodox believe too *much*, in this respect. They have more faith in sin and its perpetuity, than in the regenerating grace of Almighty God.

As to not denying the proper *punishment* of sinners, a simple and direct denial of the charge ought to be sufficient. We believe that *no man* escapes deserved punishment. In this respect, we have more faith than those who falsely accuse us.

We sincerely believe, and earnestly teach, all that the Bible, observation, experience, and history affirm, with regard to the certainty of the punishment of all sinners. Moreover, we believe that punishment is just, merciful,

remedial. This, partialists deny; and consequently *their* views of punishment are unsound and unscriptural.

7. Universalism is charged with being *merciless, unforgiving*, knowing of *no pardon*.

This charge grows out of our doctrine of the certainty of punishment, under the divine government. But is the infliction of deserved and just punishment an unmerciful act? especially when punishment is designed to be remedial, useful. Is the earthly father to be called *merciless*, who properly chastises his disobedient child? There is often more real mercy in punishing, than in forbearing to punish. Improper, unjust, vindictive punishments are merciless; so that, if any religious system under heaven is to be called merciless, it is partialism, with its endless, remediless, useless hell-horrors!

Divine mercy has compassion on the sinful and suffering, and elevates them to a state of holiness and happiness. Universalism teaches that all sinners will finally experience God's merciful favor. Consequently, those slander our system, who declare that it knows no mercy.

As to forgiveness or pardon, we heartily believe all that the Bible teaches on that subject. We believe in the forgiveness of sins, although not in the remission of just and deserved punishment. And it is the height of impudence on the part of our opposers, to charge us with denying all forgiveness or pardon, because we disagree with them as to the nature of it. The Calvinist might as well charge the Arminian with not believing in a God, because not believing that God has unconditionally reprobated some men and angels to everlasting death! But this is the perpetual fallacy of partialists, when speaking against Universalists:—they charge us with *denying* doctrines revealed in scripture, merely because not holding them precisely as *they* do. This is neither fair, honorable, nor honest.

8. We are accused of denying the existence of *Hell*.

This is simply false. We do believe in all the hell, in every hell mentioned in Scripture;—the hell where David was, the hell into which Jonah was sent, the hell in which Jesus the Son of God was, the hell which the Jews were not to escape; in a word, we believe all the Bible says of the various hells in which men suffer, or do not suffer.

True, we do deny the *eternity* of hell and its torments; but the Word of God never speaks of an endless hell—never! And are we to be denounced, and consigned to eternal perdition, because we do not agree with our opposers as to the *meaning* of this word? We believe in a hell, in several hells; but not in their hell. Are we therefore to be charged with believing in *no* hell? Unitarians do not believe in the tri-personality of the God-head: would Trinitarians be justified in accusing them of believing in *no* God? Every one of these charges against us is based upon the impudent assumption of infallibility in doctrinal teaching and the interpretation of Scripture, on the part of those who thus falsely accuse us. Orthodox protestantism, although it denounces the Romish doctrine and claim of infallibility, yet does itself teach and denounce as dogmatically as Rome herself!

9. It is said that we deny, disbelieve, and reject the Bible *threatnings*.

In reply, we need only to say, The charge is unfounded in fact. We believe in all the threatnings recorded in the Bible, and more, we believe they were inflicted; a fact which Partialists deny. For one example, to name no more, Universalists believe that when God said to Adam, "In the day thou eatest thereof, thou shalt surely die," he spoke the truth, and that Adam did die on the day of transgression. Now do partialists generally believe that this divine threatning was fulfilled according to God's word? No. They generally believe and teach that our first parents escaped the death denounced upon them, and thus virtually assert that the serpent told the truth, when he said, "Ye shall not surely die!" And these are the people—may heaven forgive their wickedness and inconsistency!—who charge Universalists with denying the Bible threatnings!

10. Our opposers say we deny the existence of *the Devil*.

If they mean the devil mentioned in Scripture, we do not deny his existence. Indeed, we believe in many devils, as revealed in the Bible; whether principles, powers, or persons; for devil, or *diabolos* and *satan*, signifying an adversary, or false accuser, or evil influence, etc., are often used to denote things that bring evil upon man, and persons that do wrong or oppose right and truth.

It is true, however, that we do not believe in a being, once pure and holy in the realms of glory, who sinned there, untempted, excited a rebellion of other pure celestials against the Almighty, was defeated and conquered in the wars that were waged on the heavenly plains of purity and bliss, and was thrust down to the bottomless abyss of hell, and bound there with everlasting chains, but is yet free to range at will all over the world, omnipresent to seduce the offspring of his Omnipotent Conqueror, and, in spite of all the efforts of the all-wise, all-merciful, and all-powerful Father, able to drag them down to the infernal regions of everlasting woe, where he will reign, supreme and alone, over millions of God's intelligent and moral children, throughout the ages of the eternity of the existence and throne of Jehovah himself! In such a devil, create or increate, we confess we do not believe.

Instead of feeling ourselves blameworthy, on account of our want of faith in such a devil, we charge the orthodox with believing *too much* in him; for they believe, not only all the impious nonsense exhibited in the last paragraph, but that this fallen spirit is immortal. Whereas the Word of God positively declares that the power or principle, (or person, or being, if you please,) called by emphasis, THE devil, shall be *destroyed*, Heb. ii. 14, 15; and not only the devil, but his works. This is believed by no partialist. Consequently, those who charge us with denying the existence of the devil, do themselves believe *more* than the Bible teaches, and what is *untrue*, while they do *not* believe the truth which the Bible does reveal.

11. It is often asserted that Universalism is *too old* to be true, and that it is the *devil's doctrine*.

Our enemies tell us that the serpent, in which they say the spiritual, fallen celestial devil dwelt, preached Universalism to our first mother, when he said, "Thou shalt not surely die." But is this our doctrine? Do we not believe that Adam and Eve died "on the day" they sinned, as their Creator forewarned them? We do most assuredly believe God uttered the truth, and that the serpent lied.

But do those who thus accuse us believe that our first parents did die on the day of their transgression, as the Almighty solemnly assured them they would? No;—for they say the death was temporal, spiritual, and eternal,

and that those first sinners did not suffer that death on the day of transgression, and that they will never suffer eternal death. Then they virtually charge God with lying, when he said to Adam, "*In the day thou eatest thereof thou shalt surely die!*" They ought to blush for very shame, or hide themselves from the face of honest men, after bringing so slanderous a charge against us and our Faith.

Universalism is indeed an *old* doctrine, although not too old to be true. The faith in which we rejoice was preached in the garden of Eden; not in all its fulness and clearness indeed, yet more plainly seen by us now probably, in the light of additional revelations, than by our first parents. It was not promulgated by the serpent, as false accusers assert, but by the Creator of heaven, and earth, and man,—in these words, full of hope, and meaning more than they express: "*The seed of the woman shall bruise the serpent's head,*"—a heavenly, divine promise that directs the eye of faith to the period of the destruction of all evil, of sin, and of all evil influences.

12. Then we are gravely told, perhaps in the next breath, that Universalism is *too new* to be true, that it is of *modern origin*. Indeed! Then certainly it is not so *old* as they say, and was *not* preached in Eden by the devil in whom our accusers believe! Let them fix the charge, let them settle it in their own minds, whether our doctrine is too *old* or too *young*, and then we will answer them. We cannot well manage objections or charges that contradict and stultify each other!

If they insist, however, in spite of the ridiculous attitude they thus assume, that the charge is and shall be, that Universalism is of *modern origin*, then we say, most emphatically, *the accusation is false*. For we can trace the doctrine back to the time when men were emerging from the overshadowing darkness of Romanism, and then passing beyond the night of the ages in which Rome reigned, one and supreme, over the minds and consciences of men, we discover it in the writings of some of the earliest Christian fathers; then in the writings of apostles and evangelists; in the words of Jesus; and then, farther back, in the communications of the holy men of old who spake as they were moved by the Holy Spirit; then, in the promise

which God made to the patriarchs, confirmed by an oath; and finally, in the first great promise which the Father of all made to our first parents in paradise.

No; Universalism is *not* too new to be true, is *not* of modern origin, it is as old as the apostles and the Savior, the ancient prophets and patriarchs, and God's earliest revelation to sinful man.

13. We are sometimes charged with elevating *human reason above the Bible*.

This allegation is unfounded in fact; that is, the charge is simply false. True, we reverence human reason, as God's great gift to man. We would use it in religion, as in other matters; *but always in perfect submission to the Word of God*.

God speaks to us as reasonable and reasoning beings, and we are to exercise the reason he has kindly bestowed upon us, in understanding the words of his revelation. If not, if we are not to reason in the interpretation and understanding of the Bible, it might as well have been given to brutes—to dogs, apes, owls, or bats! Only let us know what God reveals, and our reason is submissively silent.

But pray do not accuse us of setting human reason above the Word of God, merely because we refuse to accept your irrational, absurd, contradictory, monstrous, impious dogmas, which you choose to affirm are taught in the Bible! We beg you to remember, that setting our reason against *your notions* of the Bible, and elevating it above your *unreason*, is not elevating it above the Word of God!!

14. It is said that even if Universalism is not itself Infidelity, *it leads to Scepticism*, and that our preaching *makes Sceptics and Infidels*.

This is a false accusation; as is evident from these two facts: 1. That Infidelity abounds most where Universalism is least or not at all known, and 2, That Universalism has saved many persons from Infidelity of various forms.

It is true that some Universalists have become Infidels; but this no more proves that Universalism leads to Infidelity, than the fact that Judas became a traitor, proves that Christianity leads to treachery and treason.

Some men seem constitutionally predisposed to scepticism; for Infidelity is much oftener the result of a morbid

state of mind and feeling, than of any exercise of the intellect; but the great mass of sceptics and confirmed Infidels are driven to the darkness of doubt and unbelief by absurdities and follies of the dominant religions of the world that claim, falsely claim, to be Christianity. Consequently thousands of this class of doubters and unbelievers are led to embrace Christianity, in mind and heart and life, when presented to them as a reasonable religion, worthy of a God of infinite perfections. It is for this reason, that Universalism, instead of having a tendency to make men Infidels, often leads them to a strong faith in the gospel of grace and salvation.

15. Universalists are often accused of being *wicked people, having no religion*, and that their doctrine has an *evil and licentious tendency*.

Of course some wicked persons profess to be Universalists, and are irreligious; but this is the exception and not the rule.

Two or three facts will demonstrate that we "are not sinners above all the people that dwell in" Christendom, and show our accusers that they ought to blush for shame when they bring such a charge against us and our Faith: 1. The worst people in Christendom, the most depraved and ignorant, never heard of Universalism; 2. Some, we may say the vast majority of the basest and vilest of men, have believed in the very doctrines advocated by our accusers; as a personal devil, a post mortem hell, and endless torments; 3. Exceedingly few Universalists are found in any penitentiary, almost none compared with the Partialists found there; 4. Hardly one, if even one Universalist has ever been hung for the commission of any capital crime; 5. Some of the most moral communities in our republic are those where Universalism is most prevalent or influential; 6. Hardly any, if any Universalist ministers have ever been convicted of the vices and crimes so common among the clergy followed by those who call Universalists wicked and irreligious!

Gentlemen!—pray "take the beam out of your own eye, before you seek to take the mote out of your brother's eye."

16. Universalists are accused of having no faith in *heart-felt, experimental religion*.

A simple denial ought to suffice here. We do most

sincerely believe in the religion inculcated by the Gospel, —the religion that embraces faith in the God of love and Father of all, and in Jesus as the Savior of the world; love toward God and man; the hope of a blessed immortality to come; peace, that the world can neither give nor take away; and the joy that is unspeakable and full of glory. We hold it to be heartfelt, experimental; however far short some of us may come of possessing its life-giving power and its highest enjoyments.

Although Universalists ought to pray and labor to be more religious, yet our enemies most wickedly slander us when they accuse us of denying experimental religion. With regard to our life and spiritual enjoyment, we may say before God, Guilty; but to men who falsely accuse us, we say most emphatically, Not guilty! In the presence of the most High, we feel abased for the low state of our divine life; but to our libelers we say, "The Lord rebuke you!"

17. Universalists are often charged with *opposing revivals of religion*.

The charge is unfounded in fact, is contrary to fact. I never knew a real Universalist to oppose genuine Christian revivals—never one! We are always in favor of such revivals, and aim to promote them. Our prayer is, and ever has been, "O Lord! revive thy work," in bringing men to the belief and practice of Christian truth. Our sincerest desires are that our fellow men may be brought to love God supremely, their neighbors as themselves, to obey the requirements of the Gospel, and to experience the highest spiritual enjoyments afforded by Christian faith and hope.

As to those whirlwinds of passion and excitement, that drive men to despair, madness, and suicide, and are sometimes denominated revivals, *we do oppose them!* Heaven grant we may ever oppose them! And what good man, who sees the effects of these excitements, and knows the moral character of many of the leaders in these so-called revivals, will not oppose them, and pray God for strength to oppose them successfully?

"O Lord! revive thy work!" and may these spurious revivals—revivals of fanaticism and bigotry, fear and melancholy, despair and madness, soon come to an end, and cease to curse and crush human souls!

18. Finally,—not to name any more of the false charges of Universalism, we are accused of *making war on other religionists, on all the sects of multiform and many-colored partialism.*

True, all true; that is, in the sense of contending against their religious (or irreligious) dogmas. We believe partialism, in all its forms, Romish or Protestant, to be unworthy of God, unfounded in Scripture, contrary to the Gospel, and an overshadowing curse to man. Should we not then make war upon it, and “contend earnestly for the faith once delivered to the saints”?—the faith that honors God, glorifies the name of Jesus, and blesses the soul of man!

What! shall we see our fellow men led to fear God, their heavenly Father, as a tyrant,—driven to melancholy, madness, or suicide, through the dread of the devil and the unutterable torments of a fabled, pagan, Christian hell,—cursed with all the horrors of a false and superstitious religion, and not seek to remove the baleful cause of this untold evil? No, a thousand times, No! While God spares us, we will endeavor to “fight the good fight of Faith,” not only by striving to lead men directly to the belief and practice of the Truth, but by exposing and laboring to eradicate all religious error and falsehood from the hearts and minds of the deluded and deceived.

So, then, to the charge of waging war on *partialism*, we plead Guilty!—and proud are we to be of the number of those who are thus accused!

Our present work is done. We have not noticed or refuted all the false charges brought against us and our faith; but we have examined enough to demonstrate that many of our enemies are utterly reckless of truth, and destitute of moral honesty, in their manner of opposing Universalism. They seem ready to accuse us of any thing, no matter how falsely, that may serve to create or deepen the prejudices of men against us and the doctrines we believe and advocate. Besides disproving these false accusations, and exposing the wickedness of our accusers, these remarks may do something towards enlightening such as have been deceived in relation to some of our views in which we are liable to be misunderstood, or are wilfully misrepresented.

THE GOSPEL FOR THE POOR.

MATTHEW XI. 5.—“The blind receive their sight; . . . THE POOR have the Gospel preached to them.”

The Gospel is *needed* most by the poor. It is best adapted to their *wants*. There is not much Gospel *where the poor desire not to go*. How can *they* have the Gospel, who *exclude* the poor from their houses of worship, directly or indirectly? Like the Episcopal St. Paul's, on 6th street, for instance: do the poor feel like going *there?* or to the First Presbyterian church? But pre-eminently above all others in this country, are the poor excluded from Trinity Church, New York City, by its costliness and magnificence. Can the poor man have any chance of hearing the Gospel *there?* will he desire to?

Among the Roman Catholics, however, as I understand, the most magnificent churches are open to *all alike*, especially in Europe; such as the world renowned St. Peter's at Rome. The poorest can bow at that altar, as well as the richest and noblest. And this speaks well for them. So I like that characteristic of Methodism—having all the churches open and free for the poor; and none *magnificent* for the *rich only*.

I should begin to feel that I was not performing my duty, nor in the right place, nor preaching the gospel of Jesus, if THE POOR avoided the church where I claimed to be Minister and Pastor. I never wish to be the minister of a rich, aristocratic, proud, exclusive church, where there are *no poor*. I would preach the Gospel to the poor, as well as to the rich.

But let us particularize a little; and show wherein the poor *need* the Gospel, and wherein it meets all their wants. “THE GOSPEL”—what is it? It is the good tidings from heaven, of the goodness of our Almighty Father, and of his gracious purpose to finally deliver the whole human creation, now “subject to vanity,” “from the bondage of corruption into the glorious liberty of the sons of God,” through the Universal Redeemer and Savior. How appropriate then, is it to the wants and condition of the poor!

It may be necessary to remark here, that we recognize different *classes* of the poor; or rather, different *grades* in

poverty. In this discourse, I mean all who are not *wealthy and proud*. True; even these need the influences of the Gospel; but in another way. Nor do I include the poor and proud; although they need the converting influence of the Gospel. But the poor *in fact*, and *in spirit*. Nor do I mean the *obstinately vicious* poor; although they need to experience the reforming power of the Gospel. In what manner the Gospel is peculiarly adapted to the poor, will be apparent from the following considerations.

1. Have they no friends on earth? They have a friend on high!—more benevolent, and wise, and powerful, than all earthly friends.

2. Do they endure poverty and want here? They have riches, abundant treasures in heaven!—and may be rich even now, in hope, and faith, and consolation, and spiritual peace. Jesus himself “became poor, that we might be rich.”

3. Do they suffer affliction now? It is but temporary, to be succeeded by the enjoyment of immortal blessedness! And even in this life, they may have joy; as the Savior says, “Blessed are the poor in spirit: for theirs is—even *now*—the kingdom of heaven;” which “is righteousness, and peace, and joy in the Holy Spirit.”

4. Are they down-trodden and oppressed by the powerful, and wealthy, and haughty? They shall be *FREE* in eternity! And even now, they may enjoy the moral freedom of the Gospel.

5. Do they lack food and raiment? Hereafter they shall be clothed with apparel of light, and feed on “the bread of heaven!”—the *SOUL’S* food. And even in this life, may they feed on the rich provisions of the Gospel of heavenly grace!

6. Is all dark and dreary here? Light and glory are seen beyond!

So the GOSPEL teaches *the poor*. It is well called “the glorious Gospel of the blessed God!”—“the gospel of grace—peace—and salvation.”

“*The poor* have the Gospel preached to them,” said the Savior of the world. Then how mistaken, as to the genius of Christianity, are those who seek to build up a rich aristocratic church and congregation—to the exclusion of the poor. The poor, *THE POOR*: *they* need most of the light

and consolations of "the Gospel of life and immortality."

But it may be asked, Do not **THE RICH** need it? and shall they not have it? Yes!—but not so much as the poor, nor to their exclusion. They should meet **TOGETHER**: this is the glory of Christianity. How unchristian to have *classes, castes*, of Christians!—high and low, rich and poor. Will it be so in heaven?—! It is **PARTIALISM** that engenders and promotes this pride and exclusiveness.

The rich should not object to the presence of the poor—nor the poor be *jealous* of the rich; and yet, how common is both this pride and this jealousy! When a poor and poorly clad man comes into a house of worship where the fashionable resort, how frequently do the latter avert their faces from the poor man, or scornfully and contemptuously smile upon him! And so too, in other congregations, composed more of the poorer classes, as well as the ignorant and narrow-minded perhaps, how often is the evil eye of jealousy and suspicion cast upon a well-dressed, or rich, or fashionable person, that comes among them! How sinfully ridiculous is all this! What! will a rich or well-dressed Christian man or woman object to praying to God, on whom all alike depend, or praising him, or hearing his Word, *in company* with the poor, and humble, and badly clad?—!

Death, that comes to all, is a great *leveler*. It lays the rich and well-born low in *the dust*, as well and as low as the poor. Eternity also is a great *leveler*,—by *elevating* **ALL** to the immortality and bliss of heaven; to which the rich are no more entitled than the poor; and which they can purchase no sooner. So should the Christian Faith be a leveler—elevating the poor and humbling the rich. In Religious worship, in the privileges of the Gospel—in the house of God the common Father of all, *if nowhere else*, there should be **EQUALITY**. Whatever differences or distinctions may elsewhere be—in wealth, station, or power, etc.: yet *there* all should meet and part "on the level." He whose heart is *imbued* with the spirit of Christ and the Gospel, will desire to have **THE POOR** enjoy its heavenly hopes and consolations. He will *encourage* his approach to the sanctuary of worship and religious instruction.

Brethren and friends!—how blessed is it to realize that the Gospel is for the poor, as well as for the rich; that it

is for us! May we embrace it in all its fulness; and rejoice in all its blessed hopes! May it guide our steps through life, light our pathway to the tomb, and illuminate our departing spirits with the glories of a happy eternity.

OBSERVANCE OF THE LORD'S SUPPER.

LUKE xxii 18. "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me."

Outward signs appeal forcibly to a universal principle of our nature. Being partly material, as well as spiritual beings, we need visible tokens to powerfully impress our memory, and arouse our affections by the association of the emblem or token with the person or event commemorated. A *purely* spiritual religion cannot exist *on earth*, whatever it may be in heaven. We may see this exemplified among the Quakers, a very moral and religious people who *profess* to have no forms—to have a wholly spiritual religion. They reject baptism by water, and the Lord's Supper; and yet what people on earth are more *formal* than they? and such forms!—a broad-brimmed drab hat, a brown coat, and the plain language—thee and thou. Indeed, they are the only people that can always be distinguished from others, although they profess to follow no forms; and then too, their forms are significant of nothing!

Here, on earth, all spiritual ideas and feelings are exhibited and cultivated by the aid of *forms*, of one kind or another. Thoughts, affections, truths of all kinds are represented or expressed by *words*, *paintings*, or other *emblems*; and necessarily so. It has been so always and every where, in all ages, and among all nations. Thus we celebrate and commemorate the birth, and noble deeds, and death of great men; as of our own and the world's WASHINGTON. And so of great events; as the discovery of the new world, the landing of the Pilgrims, the declaration of American independence. These things we cele-

brate by bonfires, and torch-light processions, and fire-arms, and speeches, and feasts, and all possible pomp and display. It is perfectly proper, as well as natural, to perpetuate the memory of great men and great events, by commemorative anniversaries.

What tender associations arise in the mind, often, by a single token of a friend—absent or dead; as a lock of hair, a word, a particular tone of voice, an article of apparel! How carefully preserved! How it appeals to memory and association! Especially, when a friend—near and dear, is to leave us for a journey, or in death, we ask for and preserve the simplest token—as a lock of hair, a ring, a book, or other relic, as a memento of affection. Who can blame this? who can ridicule it? or disapprove of it?—!

Under *just such* circumstances, was the RITE instituted which we to-day observe. Jesus was about to leave his friends and disciples—was about to die. He wished to leave some *token*—some memorial of himself, for his immediate disciples, and for all that should believe on him, every where and always. What should it be? It could be nothing which he possessed, or that could be preserved by each of the myriads of believers throughout all nations and all ages. It must *necessarily*, from the very nature of the case, be a COMMEMORATIVE RITE, to be observed at proper seasons forever. This is the nature, and object, and design of the Eucharist, or Lord's Supper. Of the bread and the wine, symbolic of his body and blood—of his sufferings and death endured for man, the Savior said, "Eat, drink," "IN REMEMBRANCE OF ME!"

But *how* in remembrance of him? I answer, In memory of what he WAS—"the man Christ Jesus," pure, good, holy, benevolent, and perfect—an example and model for us, the divinely commissioned and anointed Savior of the world!

In remembrance of what he SAID—concerning God, our duty, and our destiny.

In memory of what he DID—his deeds of kindness, mercy, and forgiveness, and by being to us an example and pattern of resignation, trust in God, and forgiveness,—as exhibited in the prayer—"Not my will, but thine, O

God, be done!" and in that other memorable prayer—"Father! forgive them; for they know not what they do!"

But especially, on the present occasion, in remembrance of what he SUFFERED. Oh! how much and how deeply did the Savior suffer—he whose death we commemorate to-day! In many respects, his was a life of suffering from first to last; so that he was prophetically called "a man of sorrows and acquainted with grief." He was poor and despised, tempted, persecuted, slandered, betrayed by one of his friends, denied by another, forsaken by all, crowned with thorns, spit upon, buffeted, insulted, mocked, scourged, and, as the closing act of this drama of suffering, endured all the untold and unimaginable agonies of THE CROSS!!

No wonder the apostle should declare that he "gloried not, save in THE CROSS OF CHRIST"—expressive of the whole of the Savior's manifold sufferings! And no wonder the cross became the visible emblem of Christianity throughout the world—so vividly setting forth the crowning act of suffering! For one, I would retain, and do retain the cross as an outward and material token of the mission of the suffering, crucified Redeemer and Savior. I can not sympathise with that superstitious Protestant *destructiveness*, that rejects the cross from the church, the pulpit, and home! Nor can I, nor will I, grant to the Romish church the exclusive possession and use of this most significant and impressive of all the tokens and mementoes of Christ, his crucifixion, and his heavenly mission as the Savior of the world.

And how appropriate, and how affecting the commemorative rite of the Lord's Supper!—a visible and powerful appeal to the memory of the slaying of our Great Passover. It may be incidentally remarked here, that the supper was instituted at the time of the Jewish Passover, which was an *annual feast*, fulfilled at the death of our Passover. Consequently, we would observe this Christian ordinance, *annually*, making it an anniversary commemoration, *at Easter*; as we do his birth, *at Christmas*. I can see no appropriateness or significance in a weekly, monthly, or quarterly observance of the Eucharist.

And all this suffering, this death of agony, was for WHAT? It was to commend God's love towards us, and

towards the world. What a proof of love is afforded by sufferings, sacrifices, death! Jesus gave that proof. All his sufferings were an evidence of the divine benevolence towards man. And then, too, while enduring the agonies of the cross, what love in the prayer—"Father! forgive them; for they know not what they do!" O! how deeply should this impress us, his followers, to *love one another!* Besides this, by his subsequent resurrection, he demonstrated man's resurrection from the dead, to a state of holiness and a blessed immortality.

Who, then, in view of all this, can ridicule and sneer at the observance of the Lord's Supper, a rite that so vividly reminds us of these testimonials of divine love and grace?

Only he, who would ridicule a husband for preserving a token of a wife's love—a wife, absent or dead! or who would sneer at the regard manifested by a dutiful and affectionate son for such a token received from a mother—absent or dead!!

But for WHOM was all this suffering endured? for whom did the Savior die? of God's love towards WHOM was this sacrifice a testimony?

It was for you, for me, for our friends, for our enemies, FOR ALL. "By the grace of God he tasted death for *every man.*"

Brethren! ALL THIS "*remember,*" as you eat this broken bread, and drink this wine, that so vividly and impressively set forth and symbolize the sufferings of the Savior—*your* Savior, *my* Savior, *the world's* Savior! And doing it, strive to *imitate* Him, whom you remember,—in resisting temptation, overcoming sin, resignation to God's will, trustful obedience, forbearance, mercy, forgiveness, and in all the graces that adorn the Christian character. Then and thus will be fulfilled the proper object and design of this observance.

Brethren! come to this table with seriousness—a serious, chastened joy; and not with gloominess or superstitious fears—an unfounded dread that originated in the idea that in this communion, we do eat the literal flesh, and drink the real blood of our Master! Come with grateful "REMEMBRANCE," of the sufferings of the Savior, and deep AFFECTION for Him who suffered.

SONS OF GOD, BY FAITH, LOVE, OBEDIENCE.

1 JOHN iii. 1, 2. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

It may be proper to remark here, in the first place, that ALL are children of God, naturally, primarily, and always, and in such a sense that the relationship can never be destroyed. But the apostle does not speak of this universal relationship, in the text.

So also, all will be children of God hereafter, in a higher and holier sense, by the resurrection from the dead, when they shall become "as the angels of God in heaven." But John does not in the text speak of that higher universal relationship.

When he exclaims, "Behold! what manner of love the Father hath bestowed upon us, that we should be called the SONS OF GOD!" and, "Behold, NOW ARE we the *sons of God*," he alludes to Christians only; and not to all men. In the peculiar sense here intended, Christians *alone* are the "sons of God"—not a primary, or natural, or actual relationship, like that which all men sustain towards God; but a moral condition or state—the condition of our minds and hearts, and conformity to the divine will and character. Hence, Christians—these "sons of God," in this peculiar and limited sense, are called "new creatures," said to be "born again," "regenerated," "adopted," making a peculiar "family of God," etc.

The inquiry now naturally arises, what constitutes this relationship? this new birth? this adoption into the spiritual family of God on earth? this regeneration? this new creation? These three things: *Faith, Love, and Obedience.*

FAITH. Listen to the author of our text: "Whosoever BELIEVETH that Jesus is the Christ *is born of God*; and every one that loveth him that begat loveth him also that is begotten of him." 1 John v. 1. *Believing* in Jesus as the Christ, is the first thing towards becoming a child of God, in this peculiar sense. And this faith is not a mere

speculative, intellectual assent to the truth; but an entire repose and trust and confidence in God and his Son. Hence we read, "With the *heart*"—that is, with the *affections*—"man believeth unto righteousness." This faith and trust must be as unwavering, undoubting, and earnest, as that of a young child in a good earthly parent. And how perfect, how entire is that!

LOVE. The inspired author of our text again says, "Beloved, let us love one another, for love is of God: and every one that *LOVETH is born of God*, and knoweth God." 1 John iv. 7. So also in chapter v. 1: "Every one that *loveth* him that begat, loveth him also that is *begotten of him*." Consequently, this love, which is the second thing in this peculiar relationship, is to be felt towards God and man, expressed in these words: "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength; and thou shalt love thy neighbor as thyself." I need not speak of the reason why we should love God and our fellow men, to those who believe in God as the FATHER of all, and recognize all men as BRETHREN; and especially not to those who believe in Jesus as the Savior of the world.

OBEDIENCE. Let us hear the apostle once more: "If ye know that he is righteous, ye know that every one that *doeth righteousness is born of him*." 1 John ii. 20. "Doing righteousness," or obedience, is the other thing embraced in the constitution of this peculiar relationship,—earnest, sincere, hearty obedience;—not mere external, or "eye-service:" and not like the righteousness of the Pharisees, either ancient or modern; but fuller and heartier, and from higher and purer motives.

FAITH, LOVE, OBEDIENCE—"Faith that works by Love, and *purifies* the heart:" this is the Gospel new birth, constituting us "sons of God," and introducing us into "the kingdom of heaven." Hence we read, "Except a man be BORN AGAIN"—or from above, that is, of God—"he can not see or inherit the kingdom of God"—the Gospel kingdom, established on earth; which is righteousness, and peace, and joy in the Holy Spirit.

But how is this change EFFECTED? by what MEANS? By the truth, the word of God, the GOSPEL. Thus says the apostle James: "Of his own will *begat* he us with the

word of TRUTH, that we should be a kind of first fruits of his creatures." And so the apostle Peter: "Being BORN AGAIN, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter i. 23.

Brethren and friends!—may WE ALL thus *believe, love, and obey*; and so secure the blessedness of realizing ourselves to be thus "the sons of God," enjoying the divine life in "the kingdom of God!" This blessedness is peculiar to Christian believers. None others can enjoy it. And how great a thing it is! that it should cause the apostle to exclaim, in the fulness of love and gratitude—"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John iii. 1, 2.

THE GREATNESS OF THE MAN CHRIST JESUS.*

MATTHEW xii. 6, 41, 42. "Behold! a greater than the temple, . . . than Jonas, . . . than Solomon, is here."

The design of this discourse is to show that "the man Christ Jesus" *was the greatest man that ever lived*;—not great simply in one thing, but displaying a combination of more of the elements of true greatness than any other human being.

Socrates and Plato and Cicero and Confucius were great in intellect; but Jesus was greater. Howard was benevolent, philanthropic; but Jesus was more benevolent, more philanthropic. Many good men have lived; but Jesus was better than any of them. Alexander and Cesar, and Na-

* Suggested by Reinard's "Plan of the Founder of Christianity," an invaluable German work, translated by Oliver A. Taylor, A. M., Andover Theological Seminary; from which I have drawn some of the principle materials of the discourse.

poleon were brave, courageous; but Jesus was braver than they, without their rashness.

I proceed at once to demonstrate that Jesus possessed a mind and heart that combined more elements of real greatness than any man that ever lived.

Let us first consider his intellectual greatness. It will be seen that, for vastness and comprehensiveness of intellect, he surpassed all other men.

In forming a plan to benefit the whole world. This was never before conceived of by any human being. No man ever thought of benefitting the whole human race. But the mind of Jesus conceived this great idea; and hence he possessed a larger mind than any man who lived before him.

Who before ever sought to benefit all men? who ever dreamed of such a thing? What legislator? What founder of kingdoms? What philosopher? What conqueror? What poet, even in the wildest flights of his imagination, ever reached the thought of benefitting the whole world? What founder of religious systems ever dreamed of endeavoring to make a religion for all men? Never one!! Then Jesus was greater than all legislators, founders of kingdoms, and religious systems, poets, and philosophers.

The greatness of his intellect is seen in *the character of his religious system*;—adapted to all men, in all ages, and of all gradations of intellect, and promotive of human happiness wherever received.

None can reasonably deny the correctness of this proposition. Is not Christianity adapted to the capacity and the moral wants of the humblest, lowest, and sinfulest of Adam's race? Who so ignorant, or of so feeble an intellect, (if *compos mentis*,) as not to have confidence in God as the Universal Father, faith in Jesus as the Universal Savior, and in heaven as the universal home, and the hope of a blessed eternity to come, with a deliverance from sin and suffering and death, in a state of holiness, happiness, and immortality? And yet what mind so large, what intellect so lofty, as not to be filled with these sublime truths? Such is the nature of the religion of Jesus, that it can be appreciated and enjoyed by the smallest minds; and there is enough in it to fill and satisfy the greatest and wisest of

men. Its truths reach and bless the lowest of earth's children; and yet they are unfathomed and unfathomable by the most elevated human spirits. Who before, in any age, or in any nation, ever invented such a religion? Never one! Every religion under heaven fails to reach the capacities and meet the wants of all. It is either intended only for the initiated, the wise and intelligent, like the Egyptian mysteries; or is low and vulgar and degrading, like the most of false and superstitious religions. Consequently in giving the world a religion of the character just described, Jesus proved himself possessed of a greater intellect than any man that ever lived before him.

The same fact may become more apparent, by endeavoring to answer this question: *Who has ever improved Christianity*, since its establishment in the world? None. Every change wrought in it, every addition made to it, every truth wrested from it, has been injurious, and a corruption making it worse instead of better.

To illustrate: Is the idea of a tri-personal God, possessed of jarring attributes, an improvement on the original Christian doctrine that there is one God, the Father of all, of whose harmonious attributes make up the perfection of his character? Is the doctrine of the substitutionary sufferings of Christ, endured to placate the Father's wrath, and enable some sinners to escape deserved and just punishment, an improvement on the plain teaching of the Gospel that the sufferings of Jesus were designed to commend the love of God to men, thus effecting the atonement, the reconciliation of the world to God? Is the dogma of eternal hell-punishments, to be endured by myriads of God's intelligent offspring, an improvement on the sublime Christian doctrine of a universal resurrection to an immortality of blessedness, and a deliverance of the whole human creation from the bondage of corruption into the glorious liberty of the sons of God? No! must be the response of every intelligent mind and of every benevolent heart—a thousand times, no! Then Jesus, who founded this religion that never has been improved, was greater, intellectually, than any man or body of men that have lived since his day.

We might put another question of a similar character—*Who CAN improve Christianity*, and make it better, in doc-

trine or morality, than when it came from the lips and life of Jesus? Can *you*, reader? Try, and see. Can you conceive any better idea of God, than that he is our Father, the Father of all, infinite in all his perfections? Can you invent any better doctrine concerning Jesus, than that he is the son of God and the Savior of the world? Can you imagine any thing better with reference to the future life, than an immortality of universal purity and happiness? With regard to man's duty, can you give any better or more beneficial law, than that of supreme love to God and of universal love to man? Can you? Can any man? If not, if no man can improve Christianity, then the author of the Christian system possessed a larger intellect than any living man.

Truly, might those who listened to his words say, "NEVER man spake like THIS MAN!"

We come next to contemplate his greatness of soul or of will.

Many men are great in intellect, and abounding in knowledge, but weak of soul and feeble of will and purpose. Not so with him whom the Bible calls the Man Christ Jesus. He possessed a great and fearless soul, an unswerving will, as well as a lofty intellect. He braved hatred, contumely, poverty, persecution, suffering, disgrace and death; and all foreseen and foretold. That he possessed the common susceptibilities to pain, is evident from the prayer of agony—"Father! if it be possible, let this cup pass from me!"—"possible," in view of the Father's will and designs; but the next words denote the calm determination of his submissive will—"nevertheless, not my will, but thine, O God, be done!" And then afterwards, the same greatness of soul is exhibited in these words—"The cup that my Father giveth me; shall I not drink it?"

Yet he was not *extravagant* in all this. He was not *fanatical* in this, nor in any thing. There was no blustering, no asking for martyrdom. But calmly, with a noble soul, a determined will, he met and endured all that his mission demanded.

True, other men have been bold to meet death; but usually with heated passions, or recklessly, from a disregard of life, or from excitement, or expectation of escape;

as all warriors, duellists, and other fool-hardy or blood-thirsty men.

Socrates may be thought an exception; and it may be claimed that the great philosopher displayed as much greatness of soul in his death as did the founder of Christianity. But there is almost an infinite difference in the circumstances attending the death of each. Socrates suffered death in the easiest mode, surrounded by his friends and disciples who honored and revered him, and who endeavored to calm and fortify his soul by the consoling words of the philosophy himself had taught. His death was a peaceful and honorable one, not much different from the ordinary death of men, in quietness and at home, surrounded by friends and relatives. Not so with Jesus. He died as a malefactor, a most shameful and painful death. He was surrounded by mocking enemies, and the object of scoffing sneers and every indignity. And his own friends, his nearest, chosen disciples, all forsook him and fled—one having betrayed him with a kiss, and another having denied him with oaths. Yet Jesus as boldly met this horrible, ignominious death, as Socrates did his comparatively pleasant, honorable death. Soerates died well, nobly; and let his name be held in everlasting remembrance and honor. Yet the incalculable difference in the circumstances connected with the death of each would almost justify the hyperbolical and extravagant declaration—"Socrates died like a philosopher, but Jesus Christ like a God!"

Who, then, in any age of the world, or in any nation, ever displayed such greatness of soul or will as did Jesus of Nazareth?

We ascend now to the contemplation of the benevolence, the philanthropy of Jesus, the greatness of his heart.

He displayed no selfishness, he was possessed of no personal ambition. He refused the crown and kingdom, when pressed upon him. He might have been a temporal ruler, acknowledged and obeyed by the Israelites; and even if he had failed to liberate them from the power of Rome, and to make them independent, he might have fallen nobly, honorably, as a hero falls.

But no;—he labored for others, for all, even for his bitter, deadly enemies,—praying for them even in the ago-

nies of the death they were inflicting—"Father! forgive them; they know not what they do!" Sublime words, never before heard, under such circumstances, under the face of the whole heavens.

And yet this is the man,—O! be the heavens enshrouded in darkness and amazement!—this is the man whom French Infidels called "THE WRETCH," and wished to "CRUSH!!"

The philanthropy of Jesus extended to the entire race of men, and to accomplish the good of all, he braved the hatred and scorn of his countrymen, endured their sneers and mockery, and finally crowned all his sufferings with the unimagined agonies of the cross! Who ever possessed so large a heart? Never one! Then Jesus was greater, in this respect, than any other man; and this quality is more worthy of our reverence than greatness of intellect, or soul.

Jesus was great in the perfection of his moral character.

Many men have been intellectual, strong of soul, and benevolent of heart, and yet vicious or sinful as to morals. Not so with the Great Teacher. It is said of him, as can truly be said of no other man—"He was tempted in all points as we are; *yet without sin.*" Even his enemies could say no evil of him, except that he "ate with unwashed hands," "broke the Sabbath," by healing the sick on that day, and such like things. And the Governor before whom he was tried, and who heard all the accusations of the intollerant and bigoted foes of Jesus, said, "I find no fault in this man!" Of what other man that ever lived, can it be affirmed with truth, He was without sin—there was no fault in him? Not one. Then Jesus was far exalted above any other man, in the perfection of his moral character.

And this is not the least of noble, great qualities; it is the greatest. "He that ruleth his own spirit, is better than he that taketh a city." Virtue is more honored of God, and more esteemed in heaven, than wisdom or power.

And then behold all these great qualities combined together! Jesus was not great in one thing only, or in a few; but in all. Even if we could discover a man greater in intellect, than Jesus, or possessed of a more admirable

will, or more benevolence, or, if it were possible, of a better moral character; yet we could find no man great in all these things. But we are not driven to this concession. Jesus was greater in each noble quality than any man; then what is his exaltation above every other man, possessed of all the elements of true greatness, intimately, inseparably, and harmoniously combined?

In view of all this, without reference to any peculiarly religious considerations, how should we honor the name of Jesus! How should we revere him, even as a great man, the greatest man! And how proud should we be, to be called by his name; and how earnest in our endeavors to make him, as far as possible, our exemplar and guide in the journey of life!

In conclusion: so immensely does the greatness of Jesus tower above the greatness of any other man; of all other men—so vastly superior is he to any other human being, in intellect, soul, heart, and moral character, in all that makes up the transcendent perfection of the greatest man, that we are irresistibly impelled to believe that he was, as he claimed to be, *inspired of God and endued with power from on high, that God was with him, and that he was the divinely commissioned and anointed MESSIAH AND SAVIOR OF THE WORLD!*

THE NEW JERUSALEM.

REVELATION xxi. 1, 2. "And I saw a new heaven and a new earth; for the first heaven, and the first earth were passed away, and there was no more sea. And I, John, saw the holy city, new Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband."

Under the Old Dispensation, JERUSALEM was the place where God especially manifested his presence and glory. In the temple, by the altar, over the Ark of the Covenant, seemed to be Jehovah's peculiar dwelling place. It was indeed a glorious City and Temple; and every pious thought of the Hebrew was associated with the Holy City, and every prayer was addressed to the God of Abraham,

with the face turned toward the Temple and Mount Zion. Here God blessed the people with temporal and spiritual blessings. Here were all the sacrifices offered; and here all the Hebrews sometimes assembled for worship. It was the favored City—beloved of the Lord God of Abraham, Isaac and Jacob. It was the dwelling place of prophets and holy men.

Hence it naturally became an emblem of the Gospel dispensation, with its greater privileges, and its higher spiritual life; and then we have the term *NEW JERUSALEM*, as in the text. The Old Jerusalem of Palestine, was given to the Israelites alone;—the New Jerusalem is for the Gentiles too—for all that “will come and take of the water of life” flowing so abundantly there.

In the same manner, Canaan and its “rest” became emblematic of the “rest” of the Gospel; as we see in Paul’s epistle to the Hebrews. “There remains a rest for the people of God; we who believe do *enter into rest*.” It is the present “rest” enjoyed by those who come to the Savior-Christ.

It may be proper to introduce here some passages of scripture relating to this subject—passages descriptive of Jerusalem, and prophetic of Jerusalem. The sweet Singer of Israel thus beautifully describes the rest of Zion, in Ps. cxxxii. 13–16, in language descriptive too of the spiritual Zion:—“For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever: here will I dwell: for I have desired it. I will abundantly bless her provision: I will satisfy her poor with bread. I will also clothe her priests with salvation: and her saints shall shout aloud for joy.” The whole of the 60th chapter of Isaiah might be quoted here; but particularly from verse 18th to the end: “Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall in-

herit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I, the Lord, will hasten it in his time." The same prophet most beautifully sets forth the same state of things in chapter lxxv. 17-25. The language is highly figurative, like our text, and indeed the whole of the Apocalypse. The careful reader will at once recognize the similarity between this 65th chapter of Isaiah and the 21st and 22d chapters of the Book of Revelation. Here is the passage just now alluded to: "For, behold, I create new heavens and a new earth: and the former shall not be remembered or come into mind. But be ye glad and rejoice forever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old: but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

The New Testament also contains similar passages—passages that *apply* the prophecies of the Old Testament, and denote their proper interpretation. Gal. iv. 12-26, is of this character: "For it is written, that Abraham had two sons, the one by a bond maid, the other by a free woman. But he who was of the bondwoman was born after the flesh; but he of the free woman was by promise. Which things are an allegory: for these are the two cove-

nants; the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all." The "Jerusalem which is above" is the new Jerusalem, the Holy City, that "comes down from God out of heaven." Heb. xii. 22-28, relates to the same subject, and from its similarity to the text, demonstrates that the state of things described in Rev. xxi. and xxii., belongs to this world and this life, and not to the immortal state, as some suppose. Let us read the passage: "But YE ARE COME UNTO Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear." 2 Pet. iii. 10-13 is interpreted in the same manner, and thus denotes the same state of things: "But the day of the Lord will come as a thief in the night: in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought you to be in all holy conversation and godliness. Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise,

look for new heavens and new earth, wherein dwelleth righteousness." These passages must suffice for the present; while we proceed to a more minute examination and exposition of the text and context.

The 20th chapter, which immediately precedes the text, describes, in the peculiarly metaphorical style of the Apocalypse, the passing away of the Old Dispensation, under the figure of the "fleeing away of the earth and the heaven;" the establishment of the Judgment by Jesus Christ, during his reign in the New Dispensation, etc., corresponding essentially with the Savior's discourse in the 24th and 25th chapters of Matthew; and Peter's discourse in Acts ii. That this passing away of the earth and the heaven, does not relate to the material universe, and that the judgment here vividly set forth, does not belong to the eternal state, is evident from the fact that at the *beginning* of the book of Revelation, in the *midst* of it, and at the *close* of it, the assurance is again and again reiterated that the period of the fulfilment of these visions was "*at hand*"—to come "*quickly*"—"soon to come to pass."

The text and Rev. xxi., xxii., introduce another state of things on earth—the New Dispensation—the Holy City, coming down from God out of heaven—the Jerusalem from above—the new heavens and the new earth. The glowing descriptions of the blessedness of this state—there being "no more death, nor crying, nor sorrow, nor pain," etc., correspond precisely with the old prophecies of the Gospel dispensation and the benign influences of Messiah's reign and of Christian truth. See the passages already quoted. The same is also set forth in verse 9, as "the Bride, the Lamb's Wife;" thus corresponding with other representations in the New Testament. In "the twelve foundations are the names of the twelve apostles of the Lamb." The latter part of the chapter particularly agrees with the 60th of Isaiah. Let the reader compare the two passages together; as also the others already referred to. The "water of life," spoken of in the 22d chapter, is the same metaphor as that used by the Savior in John iv. and John vii. 38, 39. Ezekiel's vision of the "river," as recorded in the 47th chapter of his prophecy, may be read in the same connection, especially with the

first verses of Rev. xxii. Notice particularly the following five verses: "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse; but the throne of God and of the Lamb, shall be in it; and his servants shall serve him: and they shall see his face: and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever."

This language affords demonstrative evidence that the New Jerusalem, here described, the Holy City, the new heavens and new earth, belong not to the *immortal state* but to *this life*—denoting the blessedness of the New Dispensation, the genial and life-giving influences of Christianity. Only reflect! the leaves of that tree, which yielded her fruit every month, "were for the HEALING OF THE NATIONS." Now, are nations to be "*healed*" in the immortal state of existence? Will nations be *diseased*—morally diseased, there?—and so need the "*healing*" influences of the leaves of the tree of life! No one will pretend it. Then all these representations—the visions of the judgment in chap. xx., the passing away of the heavens and the earth, the descent of the New Jerusalem, the appearance of the new heavens and earth, the punishment in the lake of fire, the second death, etc., all pertain to this life, and have not their fulfilment in eternity. They are rather the bright visions and scenic representations, presented to us in highly figurative language, of the glorious influences of the Gospel, prophesied of by holy men of old, and more fully developed by Jesus and his apostles.

What light, and life, and blessedness may be enjoyed in this New Jerusalem—the Holy City come down from God out of heaven! Upon this state of blessedness we enter by faith, and hope, and obedience—looking to the period of our final introduction into that blessed immortality to which all men shall ultimately come. Out of

this New Jerusalem—out of the light and peace of the Gospel, all is darkness and gloom, and fear, and sorrow,—arising from unbelief and sin.

Brethren!—may all of us walk by the light of this City, and so secure all its privileges and enjoyments, in prospect of the greater light and blessedness of the life to come!

EXPOSITIONS OF SCRIPTURE.

THE SIN NOT TO BE FORGIVEN.

MATTHEW xii. 31, 32. "Wherefore I say unto you, all manner of blasphemy shall be forgiven unto men: but the blasphemy *against* the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come."

MARK iii. 28, 29 "Verily I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation."

LUKE xii. 10. "And whosoever shall speak a word against the Son of Man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven."

The above passages, separately or collectively, are confidently relied on to prove the most unchristian dogma, that some sinners shall remain unforgiven and miserable to all eternity. They therefore demand our most serious and careful investigation; in order to ascertain whether this interpretation of the Savior's language is *correct*, or whether it is a *perversion* of his meaning.

In commenting on these passages, I shall use the phrase Holy Spirit, instead of "Holy Ghost." The word here rendered "Ghost" means *Spirit*, and not *ghost*, as that word is *now* used and understood; that is, to represent a hobgoblin, or the apparition of a dead man. Formerly, and when the scriptures were translated perhaps, "ghost" meant *guest*; and as the Divine Spirit was believed to be the guest of Christian believers, as well as the immortal spirit the guest of each human being, the word signifying spirit was often rendered ghost. But as "ghost" is now understood in a different sense, its use should be dropped, when speaking of the spirit of God or man.

In pursuing this investigation, let us inquire,

1. *What was the sin against the Holy Spirit*,—so commonly called the unpardonable sin? Ans. It was charging the Savior with possessing an unclean spirit, and performing his miraculous deeds by the aid of an infernal spirit; when in fact, he was filled with the Divine Spirit, and wrought his miracles by the divine energy imparted to him by the Father. See Mark iii. 30, the verse immediately succeeding the passage above quoted. It exhibits the *nature* of the sin spoken of by giving the *reason* for thus denouncing it: “Because,” adds the Evangelist—“because they said, he hath an unclean spirit.” See also Matt. xii. 24–28; where the circumstances are related, that induced the Savior to utter the words of the passage under examination; to wit—the impious charge on the part of the Jews, that Jesus “cast out devils by Beelzebub the prince of devils.” Those who committed the sin, then, were those who *witnessed* the miracles of Christ, performed by the Holy Spirit of God, and attributed them to an unclean or infernal spirit. This is the specific sin denounced; and of course *can not* be committed *now*, and has not been committed by any body since the days of Christ; for none but those who lived then *could witness* those wonderful works, or be guilty of the sin against the Holy Spirit.

That *this was the sin* which was not to be forgiven, is admitted by several eminent orthodox critics; among whom may be named Hammond, Pearce, and Adam Clarke.

In view of this fact, what shall one say of the wickedness of those who, in this day, endeavor to alarm the ignorant with the idea that they are or may be guilty of the blasphemy against the Holy Spirit—the unpardonable sin?—! How many persons have been driven to insanity, and become RAVING MANIACS, by means of this monstrous perversion of the Savior’s meaning in these passages!—having been led to believe they had committed the sin *absolutely* UNPARDONABLE, and that consequently there was *for them* NO POSSIBLE ESCAPE from hell!! O! cruel partialism, what untold agonies hast thou inflicted on human souls, by thy manifold perversions of the word of God!

2. Let us now endeavor to ascertain what the Savior

really teaches in the words under consideration. I understand the Savior to affirm that the sin against the Holy Spirit, on account of its peculiar character, and the aggravating circumstances of its commission, *would not be so easily or so soon forgiven as other sins.*

In the Savior's language here recorded, the *absolute negative*—"not," and "never"—seems to be used for the *comparative*; as in many cases, *not* is used for *rather*. This is according to the laws of interpretation as laid down by Gerard—Institutes of Biblical Criticism, chapter II. of part II. sect. vi. no. 939.

I will here introduce several passages to illustrate the correctness of this exposition of the form of expression under consideration. In Matt. ix. 13, the Savior says to the Pharisees, "Go ye and learn what that meaneth, I will have mercy, and *not* sacrifice;" that is, mercy rather than sacrifice;—for God *did* require sacrifices under the law; but mercy, justice, and truth were more important. Here the positive form of expression is used for the *comparative*. So in the text: some sins *shall be* forgiven; but one sin shall *not*,—that is, not so readily or so soon, in the ordinary dispensations of Divine Providence.

So in Mark ix. 37, Jesus says, "Whosoever shall receive me, receiveth *not* me, *but* him that sent me." According to this form of expressing a *comparison* or *preference*, Jesus says, "Except a man *HATE* his father, mother, etc., he can not be my disciple;" which is recorded by another evangelist thus: "He that loveth father, mother, etc., *more than* me, is not worthy of me." In one passage we read, "Heaven and earth *shall pass away*, but my words shall *not* pass away;" and in another, "It is *easier* for heaven and earth to pass away, than for my words to pass away." Thus said Paul in 1 Cor. i. 17, "Christ sent me *not* to baptise, but to preach the Gospel"—not *so much* to baptise as to preach the Gospel; for Paul *did* baptise some, and of course not without authority.

Again: for I desire to fully and largely illustrate the frequent use of *positive*, for *comparative* expressions,—in John v. 40, the Savior said to the Jews, "Ye will *not* come unto me, that ye might have life;" that is, not come *then*, and under existing circumstances; for many Jews did afterwards come to Christ. And in John xiii. 33, Jesus

said to his disciples, "Whither I go, ye CAN NOT come;" as he had before said to the Jews, in John viii. 21. Does he mean that the disciples could *absolutely* NEVER go whither he went?—although he said, "Whither I go, ye *can not* come." No—certainly not; for he said to Peter,—when that disciple asked him, "Whither goest thou?" "Whither I go, thou canst not follow me now; but thou *shalt* follow me AFTERWARDS." Why, then, may we not understand the Savior to teach that the sin against the Holy Spirit should not *then* be forgiven?—not so *easily* or *soon* forgiven?—not forgiven under existing or certain *circumstances*?—without meaning that it was *absolutely* *unpardonable*.

In 1 Cor. xv. 10, Paul says, "I labored more abundantly than they all; yet *not* I, but the grace of God which was with me." Paul *did* labor; for he here *affirms* that he did; but by the *assistance* of divine grace. Again: on a certain occasion, the Savior said, "*Whosoever* denieth me before men, him will I deny before my Father who is in heaven." Is this language to be taken in its absolute, positive signification? If so, what becomes of the apostle Peter, who certainly denied his Master before men? Every body sees the necessity of understanding Christ's words in a qualified, restricted sense.

Take one other passage still more to the point, as illustrative of the texts at the head of this article. See 1 Cor. vi. 9, 10. The apostle says, "The unrighteous—idolators, thieves, drunkards, etc., *SHALL NOT* inherit the kingdom of God." Does he mean that such persons can inherit the kingdom of God under *no circumstances*, nor to all eternity? No; but that *while possessing such characters*, they could not inherit the kingdom of God;—and *not* that they should be *endlessly excluded*. For in the next verse he says, "And *SUCH WERE* some of you; but ye are *washed, sanctified,*" etc.

We see, then, that there is a common Hebraism—the *positive* for the *comparative*; and that the language under consideration does not mean that any sin is *ABSOLUTELY not to be forgiven*. Although I have abundantly shown, by numerous examples, the frequent occurrence of this form of expression in scripture, it may not be improper here to refer to some eminent orthodox critics and theologians who

have interpreted the phrase—"shall not be forgiven unto men"—in the same manner that I have in this exposition. Gilpin says, "Nobody can suppose, considering the whole tenor of Christianity, that there can be *any sin*, which on repentance may not be forgiven. This, therefore, seems only a *strong way* of expressing the *difficulty* of such repentance, and the impossibility of forgiveness without it; etc." Grotius says—as quoted in Paige's Selections—"This form of speech is a common Hebraism: the Jews often said, This *shall be*, and that *shall not be*; not intending however to affirm *absolutely* that the first *should be*, but to show that the last was much *more unlikely* or *difficult*, than the first." Then he paraphrases the passage, "Any crime which may be committed, even all calumnies, (or blasphemies,) . . . may be forgiven *more readily* than the calumny, (or blasphemy,) against the spirit of God." Bishop Newton says, "It is a *common* figure of speech in the Oriental languages, to say of two things, that the one *shall be*, and the other *shall not be*, when the meaning is only that one shall happen *sooner* or more *easily* than the other." This must suffice for human authority here. Those who wish to see more on the subject, may consult that invaluable work, Paige's Selections from Eminent Orthodox Commentators.

Does any partialist still assert that the words of Christ must be taken in their most absolute signification, and that the sin spoken of is *unqualifiedly unpardonable*? Then let him hear the Savior's prayer for his enemies and murderers—the Jews, some of whom were guilty of this very sin: "FATHER FORGIVE THEM!!" Was this prayer a solemn mockery?! Did Jesus, on the cross, and in the agonies of death, pray for an utter impossibility?! No—never! Besides, the Word of God teaches that *no sin* is absolutely unpardonable. "The blood of Christ," says a sacred writer, "cleanseth us from ALL SIN." In Isa. i. 18, the Lord says by the prophet: "Come now, saith the Lord, and let us reason together: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Is the objector not yet satisfied? Does he still insist on the positive form of expression here used, as proof that this sin is *absolutely* "not to be forgiven," to all eternity?

Then I will insist on the absolute positiveness of the first part of each passage under examination: "ALL MANNER of sins and blasphemies *wherewithsoever* men shall blaspheme, SHALL BE FORGIVEN UNTO THEM." Now here is *absolute*, UNIVERSAL forgiveness, positively affirmed by the Savior. What will the Partialist say to this? Does Jesus contradict himself?—saying in one breath that *all* sins SHALL BE FORGIVEN unto men, and in the next, that one sin SHALL NOT be forgiven? The Partialist by building an argument on the absolute *negative* in the passage, does make the Savior contradict himself; which is an impiety; for Jesus neither uttered folly nor contradictions. What then? Why, simply this: He used a common Hebrewism, well understood among the Jews; by which he taught that the sin against the Holy Spirit,—on account of the circumstances under which it was committed, and its exceeding heinousness,—would not so soon or so easily be forgiven as other and ordinary sins, according to the usual mode of the divine government.

The qualifying phrases used in these passages—"never," "eternal damnation," and "neither in this world nor in the world to come,"—will claim our attention next.

1. "Never." Does this word, as used in Scripture, denote interminable duration? When the sacred writers say a thing shall "*never*" be done, do they always mean that it shall not be done to all eternity? A few examples of its use in the Bible, will answer these questions in the *negative*; and demonstrate that it does not in this place afford any evidence that blasphemy against the Holy Spirit was to remain *endlessly* unforgiven. In Lev. vi. 13, it is said "The fire shall *ever* be burning on the altar; it shall NEVER go out." Was it to burn endlessly? Has not that fire long ago gone out? Again; in 2 Sam. xii. 10, it is recorded that the Lord said to David, "The sword shall *never* depart from thy house." Does this denote a period of endless duration? Was not the sword to depart from David's house to all eternity?! Once more: in Jer. xxxiii. 17, it is written, "For thus saith the Lord, David shall *never* want a man to sit upon the throne of the house of Israel." These examples must suffice. They amply demonstrate that the mere use of the word "never," as connected with the blasphemy against the

Divine Spirit, does not in the least militate against the idea of the possibility or certainty of its final forgiveness. "Never," in Mark iii. 29, has only the force of the simple negative "not," with a qualifying term signifying an *indefinite* but *limited* period of time.

2. "Eternal." According to the Evangelist Mark's testimony, the Savior said that the blasphemer against the Holy Spirit was "in danger of *eternal* damnation." Does this phrase signify strictly *ENDLESS* damnation? No. This word "eternal," as already remarked, is the rendering of *aionios*, the adjective of *aion*; which last term, with a negative, forms the phrase rendered "never," in the same verse. *Consequently*, it cannot, in this passage, have a more extended signification than the negative "never." So far as concerns *duration*, "eternal" is but a reiteration of "never." If one term embraces all eternity, the other does; and if one does not, neither does the other.

This word had been before applied to the *limited* punishment of the Jews—the same race of people that here blasphemed against the Spirit of God. For instance, in Jer. xxiii. 40, the Lord says, by the Prophet, "I will bring an *everlasting* reproach upon you, and a *perpetual* shame, which shall not be forgotten." And yet the punishment here denounced was to continue only *seventy years*, although called "everlasting," or "eternal;" for these two words are both translated from the same original term—*aionios*, as found both in the New Testament, and in the Septuagint Old Testament. "Perpetual," in Jer. xxiii. 40, is also the rendering of the same word as "everlasting." Now, then, if the seventy years' punishment which the Jews endured at the hands of the Babylonians, could be properly called "everlasting," "perpetual," or "eternal"—*aionios*, according to scripture usage, why not understand the word in a *limited* sense, when applied to the greater and "sorer punishment" to be inflicted on the Jews for rejecting the divinely commissioned and inspired Messiah?—without taking it to the immortal world, and making it endless.

Again; Jude calls the fire that burned up Sodom and Gomorrah, "*eternal*;" and yet how short were the sufferings of those who suffered it! So much *less*, indeed, did the Sodomites suffer in this "eternal fire," than the Jews

at a certain time while enduring dreadful and prolonged temporal calamities, that the prophet Jeremiah exclaimed, (Lam. iv. 6,) "For the punishment of the iniquity of the daughter of my people is *greater* than the punishment of the sin of Sodom, that was overthrown in a *MOMENT*, and *no hand stayed on her*." How so, if the Sodomites were suffering *endlessly* in an immortal hell? Yet a sacred writer speaks of them as "suffering the vengeance of *eternal* fire." How proper, then, for the Savior to call the severe and protracted punishment endured by the Jews on earth, "eternal damnation"!—especially when he said at another time that there was soon coming upon them such tribulation as never had been since the beginning of the world, and never should be afterwards. We may safely affirm, therefore, that "eternal damnation" is not *ENDLESS misery*. In the passage under examination, that phrase only denotes a *limited temporal condemnation*. So far, then, we have not been able to find any proof that the blasphemy against the Holy Spirit was absolutely unpardonable to all eternity, or that those who committed it were to suffer endlessly.

3. But according to Matthew's account of the Savior's language, he said that sin should "not be forgiven, neither in this [that] world, nor in the world to come," [then about to come.] The original Greek phrase is, *oute en touto to aioni, oute en mellouti*; "neither in this age or dispensation, nor in that which is coming, or about to come."

The common interpretation of this phrase is, that the sin here denounced should not be forgiven, neither in this state of existence—this life, nor in the immortal state—the life to come. This is incorrect. "This world," in scripture, does not signify this life; nor does the "world to come" mean the future life. In the New Testament, those terms denote the Mosaic age or dispensation, and the Christian dispensation—the age then about to come. The careful reader will have observed that "world" is here the rendering of *aion*, the word that principally forms the qualifying phrases "never," and "eternal," in the parallel passage in Mark.

Neither of these passages therefore, nor all of them together, can favor the opinion that the sin here alluded to was absolutely not to be forgiven to all eternity, or that

it exposed a man to endless misery. All the terms used, separately or collectively, relate to dispensations of God's government *on earth*, and not to the immortal state of existence.

Again; "eternal" is the translation of *aionios*, an adjective derived from *aion*, the original of "world" in the passage under consideration. The Orthodox contend that "eternal" here means *endless*, in the strictest and fullest sense of that word. Well, then, "world"—*aion*, must mean *eternity*; for a *derivative* word does not convey more meaning than its *primitive*. *White* is no whiter than *whiteness*; *beautiful* is no more beautiful than *beauty*; *sinful* is no more sinful than *sin*; *aionios* is no longer than *aion*; nor does "eternal" here denote any longer period than "world." If "world" here meant *eternity*, we should say "*this* ETERNITY, and the eternity to come"! And we should read in the New Testament of the "*end* of this eternity"; of "eternities," in the plural form, past, present, and future; of "the *beginning* of eternity"; of "eternities of eternities," etc.

We come to the inevitable conclusion, therefore, that the blasphemy against the Holy Spirit, on account of its peculiar heinousness, and the circumstances under which it was committed, would not *so soon* or *so readily* be forgiven as ordinary sins; that it would not be forgiven *to the age*—neither in that dispensation, nor in the dispensation then to come, and that it made those who thus sinned liable to *aionion* or age; lasting condemnation—the suffering of dreadful and prolonged temporal calamities.

Nor are the Universalists *alone* in giving this interpretation to the passages relating to the sin against the Holy Spirit. Our exposition is neither strange nor novel. Eminent and learned orthodox critics and theologians have given similar expositions. I referred to some of these in the preceding remarks; and will now introduce the concessions of others. HAMMOND contends that the sin is really unpardonable, *unless repented of*; but believes it could be repented of, and then forgiven. GILPIN also affirms that this sin might be forgiven on repentance. He says the pharisees who thus sinned, "*were not beyond the reach of forgiveness on their repentance.*" PEARCE on the expression—"neither in this world, nor in the world to

come," says, "Rather, neither in this *age*, nor in the *age to come*: i. e., neither in this age when the law of Moses subsists, nor in that also, when the kingdom of heaven, which is *at hand*, shall succeed to it. This is a strong way of expressing how *difficult* a thing it was for such a sinner to obtain pardon;" and much more to the same effect. The celebrated Dr. ADAM CLARKE gives the same exposition of the phrase; "neither in this world, nor in the world to come." He also says the punishment was "the destruction of the body," and *not* "the damnation of the soul;" that "on repentance, *mercy might be extended to the soul*; and that *every* sin may be repented of under the Gospel dispensation." For a more full exhibition of the views of orthodox writers in relation to this subject, the reader is referred to "Paige's Selections from Eminent Commentators, who have believed in punishment after death; wherein they have agreed with Universalists, in their interpretation of Scriptures relating to punishment." It is sufficiently proved that our exposition is in accordance with the uniform teaching of the sacred writers; and not only so, but it is admitted to be correct, by many believers in future punishment, and by some advocates of the doctrine of endless misery. Can anything more than this be reasonably required of us?

Finally: 1. Does any one still insist that the "blasphemy against the Holy Spirit SHALL NOT be forgiven," in the most absolute and positive sense of that expression? Then I shall insist on the other absolute and positive declaration of the Savior, "ALL MANNER of sin and blasphemy SHALL BE FORGIVEN UNTO MEN." If you say, the sin here specified, is an *exception*; I answer, *Have it so*, and then admit, if you have any sense of consistency, that all OTHER sin and blasphemy SHALL BE FORGIVEN most certainly and positively!

2. Does any one still claim the expression—"hath *never* forgiveness," as reaching throughout all eternity?—Then I answer, Other sins *have* forgiveness in that future period embraced by the word "never," and no protestant partialist can successfully contradict this assertion, nor will he admit it. Then he must give up his argument founded on the force of the word "never."

3. Does any one still insist on the phrase, "eternal

damnation," as signifying strictly *endless* misery in the immortal state of existence? Then no OTHER sinner is at all "*in danger*" of suffering that misery; for the Savior says, in that passage, "ALL SINS SHALL BE forgiven unto the sons of men, and blasphemies *wherewithsoever* they shall blaspheme; but he—and of course *he only*—that shall blaspheme against the Holy Spirit, . . . is in danger of eternal damnation." *Nobody else* is in the least *exposed* or *liable* to this damnation, or "*in danger*" of enduring it! Will the partialist admit this? Probably not. Then let him *give up* the argument for endless misery, founded on the expression, "eternal damnation," found in Mark iii. 29, and *only there*.

4. Does any one still found an argument for the idea that this sin is absolutely unpardonable, *to all eternity*, on the expression, "neither in this world, nor in the world to come?"—meaning thereby, neither in this life, nor in *eternity*. Then I shall insist that *some* sins, that *all other sins* MAY be forgiven in *eternity*!—for the passage distinctly implies that some sins may and shall be forgiven in "the world to come;" and if "the world to come" is eternity, other sins will be forgiven there. And in this passage, so far as the New Testament is concerned, the Romanist principally builds his doctrine of *purgatorial* punishment and forgiveness. Is the protestant partialist ready to receive that doctrine, and admit that some sins *may* and "shall be forgiven in the world to come"—that is, in *eternity*, as he understands that phrase? He will probably answer most emphatically, *No!* Then, Sir, let me say to you just as emphatically, Never allude to the sin against the Holy Spirit as absolutely unpardonable, to all eternity; nor ever again quote either of the passages at the head of this article, as any proof of the doctrine of endless misery—NEVER!

THE FINAL DESTINY OF JUDAS.

MATT. xxvi. 24. "The Son of Man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born."

JOHN xvii. 12. "While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled."

ACTS i. 24, 25. "And they prayed and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place."

MATT. xxvii. 5. "And he [Judas] cast down the thirty pieces of silver in the temple, and departed, and went and hanged himself."

JOHN vi. 70. "Jesus answered them, Have I not chosen you twelve, and one of you is a devil?"

In the examination of all these passages, the inquiry is, Do they—one or all—prove the endless damnation, the remediless and final perdition, of Judas Iscariot? Is there any evidence in Scripture that Judas will endure endless misery, even if other sinners do?—which we deny. Of course, if Universalism is true, and all men are to be saved, Judas will be saved; but his case is often referred to as an argument against the doctrine of final universal salvation—as evidence that it is not true. With this object before us, let us carefully examine the most important passages relating to this subject. In this, as well as in other expositions of a similar kind, I shall study *brevity*, so far as shall be consistent with *perspicuity*. I desire to say as little as possible, and yet be understood. The reader must therefore elaborate some of the arguments, and carry out the brief comments on passages of Scripture, as far as he pleases for himself. The simple reading of an exposition of a controverted text, is frequently insufficient;—it must be *studied*.

1. Let us examine the first of the list of passages placed at the head of this article; particularly the expression, "It had been good for that man if he had not been born." Are these words to be taken in their literal, strictest, and most absolute signification? Are we to understand that with reference to eternity, and man's final destiny, it had been better for Judas not to have been born? Does the language imply his final exclusion from heaven, and his

endurance of endless misery? Do the Savior's words prove that the existence of Judas shall be to him an eternal and remediless curse? I answer, No—most emphatically, No!

That no argument for the endless misery of Judas can be drawn from these words, is evident from the fact that they formed a *proverbial expression* among the Jews, by which they represented a man's great *temporal* sufferings, without the least reference to eternity. The condition of men hereafter is not embraced in the sentence. It relates *only* to the concerns of *this life*, including *death itself*, perhaps, and the *manner* of it. To prove the correctness of this interpretation of these words, and to illustrate the proverbial character of the expression, as relating to temporal evils only, without reference to man's final destiny, let us consult some passages of scripture. Job (ch. iii. 1–8) cursed the day of his birth; not because he was afraid he should be miserable *hereafter*, but because he was miserable *here*. In all his curses of that day, he alluded not to his future or final destiny; nor even to his condition afterwards in this life; for that was to be improved, and he even then expected to see his "Redeemer" on earth—while yet "in the flesh." Yet he said; "Let the day *perish* wherein I was born!" See the whole chapter; where it will be seen that he most earnestly wished he *had not been born*. Does this prove that the old patriarch expected to be miserable hereafter? Nobody will pretend it. Then the Savior's use of a similar expression in relation to Judas, is no proof that *he* is to be miserable in the life to come, or endlessly.

The prophet Jeremiah also, in view of his temporal sufferings, cursed the day of *his* birth. Jer. xx. 14–18. He wished he had never been born. Why? Because he expected to be damned endlessly hereafter? No; but because he endured such afflictions in this life, from his connection with a wicked and perverse people. How foolish, then, to rest the awful dogma of immortal woe on the use of similar language by Jesus Christ!

Once more; to the same effect is the language of the Wise Man in Eccles. vi. 1–4. "There is an evil which I have seen under the sun, and it is common among men: a man to whom God hath given riches, wealth, and honor,

so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this is vanity, and it is an evil disease. If a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with *good*, and also that he have no burial: I say, that an untimely birth is better than he. For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness." Here Solomon declares that though a man live many years, yet if his soul be not filled with *good*, and he have no *burial*, "an untimely birth is better than he." Surely here is no allusion to future or endless evil; but only to a lack of good in this life. Are not these examples, then, sufficient to convince everybody that this kind of language as used in Scripture, can afford no countenance to the doctrine of the final and irremediable ruin of any human soul? Although affirmed, after this proverbial style of speaking, that it had been good for a man not to have been born, yet it is no evidence that his life should prove an endless curse; for the words do not contemplate or embrace the whole of his existence.

But does any one still insist on this language as proof of the endless perdition of Judas? Then I shall insist on the fact of the same doom to be experienced by the patriarch Job, and the prophet Jeremiah!—and by every man "whose soul is not here filled with good, and who has no burial!!"

It may be proper to add here, that the Methodist Dr. Adam Clarke testifies that this was a "proverbial saying, used in many cases where the fixing of the irreversible doom of a sinner is *not* implied;" and quotes several passages from the Jewish writers to that effect. But the above passages from the Bible prove the same thing, and will probably be more satisfactory to our readers, than quotations from uninspired Jewish writers. For the examples given by Dr. Clarke, however, the reader is referred to his long Note at the end of the first chapter of the Acts. Suffice it now to say with reference to this passage, if there is *other* evidence of the final damnation of Judas, there is *no* evidence of it at all; for this comes infinitely short of proving any such thing.

2. In John vi. 70, the Savior in addressing his twelve chosen disciples, said "one of them was a *devil*." It is not necessary to dwell at any length on this passage; for it is seldom quoted as any proof of the evil destiny of Judas, in the immortal state. It may be proper to say, however, that the Savior once said to Peter, "Get thee behind me, *Satan*." So if the former passage furnishes any evidence of the final misery of Judas, the latter furnishes equal evidence of the final misery of the apostle Peter!

3. Some imagine they find reason to believe in the endless misery of the traitor and betrayer, in the fact that he "hanged himself,"—supposing that no *suicide* can ever be saved.

But, in the first place, it is not certain that the word here rendered "hanged himself," might not be translated "was suffocated." Dr. Adam Clarke endeavors to prove that the word here means that; and that Judas did *not* take his own life. He thus makes this statement correspond with Acts i. 18: "Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out." This eminent commentator proves that this mode of death might have been the effect of excessive grief, without supposing that he took his own life. For the Doctor's able arguments on this subject, the reader is referred to the Notes at the end of Acts i.

In the second place, it is all a mere *assumption* that no suicide can ever be saved; even admitting that Judas voluntarily destroyed himself. There is no proof of it in all the Word of God. It is nowhere said by prophet, apostle, or other sacred writer, speaking by divine inspiration, that he who takes his own life shall be endlessly, remedilessly miserable. Several examples of this kind are given in scripture; but not a single hint of their endless perdition. Sampson, who took his own life, is even classed among the "faithful," in Heb. xi. 32. Samson was a suicide; but will any one venture to say that he is suffering in an immortal hell?—!

So then this passage favors the idea of the exclusion of Judas from heaven hereafter, only on a sheer *assumption*, and an *inference*, with the supposition that the general principles of modern orthodoxy are correct.

A single remark here: This mode of the traitor's death justifies the use of the common proverb by the Savior—"it had been good for that man if he had not been born;"—whether his misery was so intolerable that he killed himself, or whether it was the involuntary result of excessive grief. How horrible must have been his condition! how wretched! into what a dreadful hell was he plunged!! And yet partialists would plunge him into still another, an immortal hell!

1. In John xxvii. 12, the Savior, speaking of his twelve disciples, says "none of them was *lost*, but the son of *perdition*"—Judas Iscariot, of course.

One of the apostles being "*lost*," evidently means lost from the apostleship—from the company of the chosen twelve. It is too much to *assume* here, that being "*lost*" is being endlessly damned in hell; and such an interpretation of the Savior's language is the merest and most unfounded assumption. The word "LOST" belongs not to the immortal state of existence;—it reaches not beyond the resurrection. The word has several significations; but the connection in this case seems to denote Judas' being "*lost*" from his place as an apostle.

It may be proper to remark here that the words "*lost*" and "*perdition*," in this passage, are translated from two Greek words that correspond to each other, as verb and noun—*apoleto* and *apoleias*; which might be rendered in a similar manner, thus: "none of them is *destroyed*, but the son of *destruction*!" or *perished*, but the son of *perdition*. In no case, however, are these terms applied to human beings in the resurrection-state, or to man's immortal destiny. The Savior says, "I come to seek and to *save* that which was *lost*." And when the prodigal son was received into favor, they said he had been "*lost*, but was *found*." Being *lost*, does not preclude one's final salvation.

Suffice it to say, with reference to Judas, that he *fell* from the apostleship, was lost from the company of the chosen twelve, and was literally *destroyed*, or suffered "*perdition*." He went prematurely, by violence, and wretchedly out of this world. How proper, then, to call him a "son of perdition!"

That this is the proper interpretation of the above pas-

sage is conceded by several eminent critics and theologians among the orthodox; such as Whitby, Rosenmuller, Wakefield, and Hammond. Those who wish to consult the views of these writers more fully, are referred to their respective works, or, what is more convenient, to "Paige's Selections" a work that contains many important concessions from a host of believers in future punishment, in relation to nearly all the passages in the New Testament that are commonly supposed to prove the doctrine of punishment in the future life.

2. We come now to the only other passage in relation to this subject, that requires any particular attention—Acts i. 24, 25; which reads thus: "And they prayed and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place."

The whole argument for the final damnation of Judas, rests on the *assumptions* (1) that the phrase "his own place" relates to Judas, (2) that it represents his final condition, (3) and that "his own place" is hell. In the first place, some learned orthodox writers think the phrase, "might go to his own place," relates to the newly elected apostle, Matthias; and not to the traitor. Among these may be named Gilpin, Hammond, and Adam Clarke.—The apostleship from which Judas "fell," was now Matthias' "own place." Whether this is the correct interpretation, I will not pretend to affirm positively. It may be so; it may not.

In the next place, even if the evangelist is speaking of Judas' "own place," it must not be taken for granted, without proof, that it represents his final destiny—his immortal condition. Pearce seems to think it denotes the *grave*. Dr. Clarke says some state that "his own place" meant his own house, or former occupation.

At any rate, and above all, it is monstrous to *assume* that an endless *hell* is the "place" alluded to. Who has called that Judas' "own place?" Prophet or apostle? Never! God or his Son? Never! Then what uninspired or sinful man will venture to assert, on his own responsibility, that going "to his own place," means going to a

hell of immortal woe?—! It is now difficult for us to say positively what the phrase does mean; but no man has a right to *assume* that it means a state of endless misery; for in the first place, such a state cannot be proved to exist at all: and in the second place, if it does exist, there is no evidence that Judas was to suffer there.

Among all the eminent orthodox commentators, Dr. Adam Clarke has probably written the most largely and ably on this subject. Although in one or two passages, he seems to speak of the fate of Judas, after the usual manner among partialists, yet in a long Note at the close of the first chapter of the Acts, he enters into a labored argument to prove that he was not positively excluded from salvation. These are the words with which Dr. Adam Clarke concludes his argument: “I contend that there is NO POSITIVE EVIDENCE of the FINAL DAMNATION of Judas in the sacred text.” For the whole Note, see the Doctor’s large commentary, although a portion of it is given in the “Selections” above alluded to. Yet what the learned Methodist contends *can not* be found in the Bible, every common partialist can find with all readiness!! and assert with the utmost positiveness and flippancy!

Before concluding this exposition, I wish to offer one of two arguments for the benefit of the two great classes of partialist religionists in Christendom; I mean Calvinists and Arminians;—admitting now, for the sake of the argument, what is not true, that *some* sinners *may* suffer endless misery. Whoever *else* may go to hell hereafter, Judas is not of the number; if either Calvinism or Arminianism is the doctrine of the Bible. For,

1. Calvinists believe that whoever is *elected*, is certain of final salvation, whatever evils may befall him in this life, or whatever sins he may commit. So teaches the Westminster Catechism, and so reiterates the Presbyterian Confession of Faith. Now look at one of the passages relating to the traitor. Jesus says (John vi. 70.) “Have I not chosen you twelve and one of you is a devil?” Here the word rendered “*chosen*”—*exellexamen*, is the one which is frequently rendered “*elect*.” Hence, we may read the passage—“Have I not ELECTED you twelve, [including Judas,] and one of you is a devil?” Then what Calvinist,

who believes in unconditional election and reprobation, will presume to intimate that Judas has gone, or will go, to an endless hell?—!

2. Here let me claim the attention of the Arminians for a moment. They teach that *any* sinner, however vile, may be saved on *repentance*. They affirm that only the “*FINALLY impenitent*” shall go to hell. “Final impenitence,” however, is an *unscriptural phrase*, and an *anti-scriptural* and false *idea*.

Well, the Evangelist Matthew (xxvii. 3, 4) declares that Judas “*REPENTED.*” Then will he not be saved? Will Arminians endlessly damn the penitent sinner?—! But says one, It was only a legal “repentance;” it was not “evangelical,” or acceptable to God. How do you know that, Sir? Did not Judas *confess* his sin, and *restore* the price of his iniquity, as well as bear testimony to the *innocence* of his Master? Was not this an evidence of the sincerity of his repentance? Have you, Sir! who talk about Judas’ going to hell—have *you* given equal proof of the evangelical character of *your* repentance by confessing your sins, and making *reparation* where you have injured a fellow man? Permit me to say that many professed Christians who talk about the “legal repentance” of Judas, are more likely to go to hell, than he!

But then, says another, Judas committed a *great crime*, in betraying his Master. So he did; but do great crimes exclude a man from heaven, merely because they are great? Did not Peter commit a great crime when he *denied* the Messiah, with an imprecation and an oath?—and yet who believes Peter will be endlessly lost? Was Judas worse than the murderers of Jesus—those who instigated and paid him to deliver his Master into their hands? Yet the Savior *prayed* for *them*—“Father, *FORGIVE* them!!” Is Judas more beyond the reach of mercy than they?

Besides, was not Judas *punished*? Did he not endure most horrible mental agony, that terminated in an awful death? And shall he suffer immortal agony in hell?—! The same benevolence and grace can *change* him and fit him for heaven, that can change David, and Peter and Saul of Tarsus, and others whose sins may be even “as scarlet” or “as crimson.” All sins may become as “white as wool or snow.” Judas meant *wrong*, like Joseph’s

brethren; but God meant and overruled it for good; and he, like them, in the case alluded to, will partake of that "good."

Finally; if anybody is to be endlessly damned hereafter, it is not Judas,—according to either Calvinism or Arminianism. Truth is, however, *nobody* is to be endlessly damned; and consequently Judas will not be.

YE SHALL DIE IN YOUR SINS.

JOHN viii. 21. "Then said Jesus unto them, I go my way and ye shall seek me, and shall die in your sins: whither I go, ye can not come."

This passage is commonly supposed to teach that the Jews whom the Savior addressed were to *die sinners*, and *never be saved*; and so, that *every man* who dies a sinner shall be *endlessly* excluded from heaven and happiness. That this is an error, and a perversion of the proper meaning of Christ's words, will appear from the following considerations:

1. If the argument is founded on the expression, "ye shall die in your sins," in the general sense of dying sinners, (which is *not* its meaning here,) then *all* men will be excluded from heaven; for, who does not die a sinner? Who is entirely and perfectly free from sinfulness before death? Not one! Then all die sinners; and if such can never be saved, *none* will be saved! For, not only the universal pagans would die sinners, but even the best of men—the best of Christians. Even the comparatively holy Paul did not expect to be wholly free from sin till after death. See Rom. vii. 13-25.

2. If the principal stress is laid on the words, "Whither I go, ye can not come;" it is replied that the same word, with an allusion to their being before applied to the Jews, were addressed to the disciples—the apostolic twelve. If the declaration proves the endless exclusion of the Jews from heaven, it proves the same in relation to

Christ's apostles! See John xiii. 33: "Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, whither I go, ye can not come; so now I say to you." Mark the emphatic manner of introducing these words—"As I said unto the Jews, whither I go ye can not come; so now I say unto you." Does the language prove the endless damnation of the Jews? Then it proves most clearly the damnation of the apostles! Consequently, the argument proves *too much*; and therefore proves *nothing*.

3. Does the declaration, "*Ye can not come*," mean, "*Ye can NEVER come*?" Is this negative to be taken in its most absolute sense? No. It only means, "*ye can not come*," during a certain period, or under certain circumstances, but ye can and will come *afterwards*, under other circumstances. Although the Savior said so positively to his disciples, "*whither I go ye CAN NOT come*;" yet when Peter asked him, "*whither goest thou*?" he answered him, "*Whither I go, thou canst not follow me NOW; but thou shalt follow me AFTERWARDS*." This explains the Savior's words, and demonstrates that he did *not* mean that any could *never* go whither he was going. For ALL MEN shall *finally*, "*come*" to Jesus. "*All that the Father hath given to me*," said the Savior—and all are given to him,—"*shall come to me; and him that cometh to me, I will in no wise cast out*." See John iii. 35, and vi. 38. Again, see John ii. 32. "*And I, if I be lifted up from the earth, will draw ALL MEN unto me*." And of these very Jews, to whom the Savior said, "*Whither I go, ye can not come*;"—that is, for a time, and under certain circumstances. Paul said—Rom. xi. 25–27. "*For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins*." And so in the last verse of the same chapter: "*For OF him—of God, and THROUGH Him, and TO Him, are ALL THINGS: to whom be glory forever. Amen!*" Consequently, even the wicked Jews are not

endlessly excluded from heaven and salvation. *No man* is thus excluded.

4. Jesus does not say, "Ye shall die in your sins, and *after that*—after ye are *dead*, ye can not come where I am." This is the common assumption; for it is the merest assumption, without the shadow of a foundation. He says nothing about their condition after death.

The passage means, "Ye shall die in your sins;"—or in your *sin*; for in the Greek, the word is found in the singular number—*sin*; not *sins*, in general;—or *for* your sin, your sin of unbelief; and though "ye shall seek me," for deliverence from that death, or from the calamities impending over you, ye shall not find me—"whither I go, ye can not come;" ye will then find no Messiah, no Deliverer: ye *shall die* *for* your sin—the terrible punishment before threatened to come upon you, *ye shall endure*. This I conceive to be the simple meaning of the Savior's language.

5. Several passages will now be introduced to establish and illustrate the correctness of this interpretation; for I desire no one to accept the interpretation here given, without *proof*; and the proof is at hand. In Numbers xvi. 28, 29, 30, Moses said concerning the sin of Korah and his company, and their impending punishments, "Hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men; then the Lord hath not sent me. But if the Lord make a new thing; and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the Lord." These men thus died *in* or *for* their sins; not merely as sinners in general, "the *common* death of all men;" but it was a *peculiar* death—"a new thing." Yet not a word is said, here or elsewhere in the Word of God, about any punishment they were to endure after death. See also Num. xxvii. 1-3. In this passage some of the daughters of Zelophehad are represented as saying, "Our father died in the wilderness, and he was not in the company of them that gathered themselves against the Lord in the company of Korah; but *died* *in his own sin*, and

had no sons;" that is, he died *for* "his own sin," and not for the sin of the company of Korah. So, then, the expression, to "*die in sin*," as here used—and so in the passage under consideration, means to die *for* the sin spoken of. It does not allude to dying as sinners, in general; nor to the condition of any *after death*.

If the common interpretation is correct, to wit—that because the Jews died "in or for their sins," they should be endlessly damned, I will prove the damnation of Moses!—for even he is explicitly said to have died *in* or *for his* sin. See Deut. xxxii. 48–52. Let the reader turn to the place, and peruse the whole passage attentively. He will there learn that the Lord told Moses he should "*DIE* in the mount whither he went up," and not be allowed to enter Canaan, "*BECAUSE* he had *TRESPASSED* against God among the children of Israel." This ought to settle the question forever, that dying *in* or *for* one's sin does not exclude a man from heaven and final salvation,—unless it is admitted that Moses can never be saved!

6. Moreover, Paul says in Rom. vi. 7, "He that is *dead*, is *freed* from *sin*;" which truth is apparent to every one who considers the *origin* of sin—"the flesh." See Rom. vii. 18–25, and Rom. viii. 1–3.

7. Besides that, Paul teaches that all who die in Adam, in dishonor, in corruption, etc., shall be made alive in Christ, in incorruption, and in glory. See the whole of 1st Cor. xv. The question is not, how do the dead *die*? but, "How are the dead *RAISED UP*, and with what body do they *come*?" A man's condition in the resurrection to immortality, does not depend on the manner in which he *dies*; for if so, *ALL MEN* would there be imperfect, sinful, and unhappy, in a greater or less degree.

8. We come to the necessary conclusion, then, that the passage at the head of this article affords no evidence of the final perdition of the Jews, or of any body. It has no allusion to man's final condition. Here we might leave the subject. But for the sake of those who may think this exposition peculiar to Universalists—new, strange, unheard of, and unthought of before, it may be proper to add that some of the most eminent orthodox critics and commentators in the world, have interpreted the passage in a similar manner, conceding that it does not teach the

final perdition of the Jews—not being able to find there the sentiment which the mass of partialists can see so plainly and distinctly!

Among these may be named Gilpin, Elsley, Doddridge, Kenrick, Calmet, Grotius, Macknight, Geo. Campbell, and Dr. Adam Clarke, in their expositions either of John viii. 21, or of the parallel passage in John vii. 34. The reader who wishes to consult the view of these orthodox writers, is referred to their works, or what will be more convenient, to Paige's Selections—that most invaluable work, that ought to be in the hands of every Universalist, and of every partialist.

I will content myself with quoting here the testimony of only one of the above named commentators: I mean Dr. ADAM CLARKE. On the expression “ye shall seek me,” in John viii. 21, the learned Doctor says, “When your *calamities* come upon you, ye shall *in vain seek for the help of the Messiah*, whom ye now reject, and whom ye shall shortly crucify.” On the 33d verse of the 7th chapter, which he says is parallel with the one under consideration, the Dr. says, “When the Roman armies come against you, you will vainly seek for a deliverer;” etc. He *then* intimates their final exclusion from the New Jerusalem; which is additional to the *exposition* of the passage before given. Dr. Clarke was often guilty of this: first giving the *correct meaning* of a passage, and then *adding* to it his own peculiar doctrinal notions. All we want here is his *exposition* of the Savior's words: his Methodistic *gloss* upon them we care nothing about.

SODOM AND GOMORRAH—ETERNAL FIRE.

JUDE 7. “Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.”

This passage is supposed to be eminently clear and decisive in proving the doctrine of the endless misery of sinners; especially of those who are cut off suddenly, in

the midst of their sins, without repentance and reformation before death. No doubt the Sodomites and all the inhabitants of the cities of the plain, were sinful—exceedingly so, and were cut off in the midst of their wickedness; yet were they to be endlessly damned? I answer, no; and I presume every body will admit if *they* do not suffer endless misery, *nobody will*. Let us, then, give the subject a full and fair investigation, and believe whatever is proved to be true in the case. Let us take nothing for granted, *assume* nothing as true, except the word of God, and abide by the result as it may be developed by explicit and unequivocal *testimony*—the divine evidence of the scripture.

For the full history of the case, see Gen. xviii. 20–23, and xix. 15–20. Let the reader turn to those chapters, and peruse them carefully before reading any farther in this article. The careful reader will particularly observe verses 24 and 25 of the 19th chapter: “Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven: and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.”

Now, can the discerning reader perceive any intimation in all this minute narrative, that these sinners were to suffer in the future state of existence? Does it not all relate to this life, and the close of life? Then why *assume*, without evidence, and in face of evidence, that this punishment belongs to the immortal world? Were the Sodomites threatened with “fire” in eternity? Not as appears from the Record. Was Lot told that they were exposed to sufferings *after* they were destroyed by the “fire and brimstone rained down from the Lord out of heaven.” Not as we learn from the Bible. Besides, the same fire that burned the people, burned also “that which *grew upon the ground*.” Was the “fire” in eternity?—! Moreover, where in all the word of God, is it affirmed or intimated that there is “fire” to burn or torment human souls in the spiritual, immortal, incorruptible state? So far, then, as the original history of this affair goes, it extends not beyond the boundaries of time and this world. To say that it belongs to the immortal world, is a gross and unfounded *assumption*.

But the passage quoted from the epistle of Jude is appealed to, as proof that the Sodomites were to suffer hereafter, and endlessly;—they “were set forth as an example, suffering the vengeance of ETERNAL fire.” Then let us now carefully examine this passage, for every body will be ready to admit that if this text affords no evidence to that effect, *no passage* of scripture does.

An argument is often founded on the *present tense* of the participle, “suffering,” in this passage. It is believed that these sinners are in torment at *the present time*, or were in Jude’s time, because he says, they “*are* set forth as an example, *suffering*—now—the vengeance of eternal fire.” To this we reply, so are other participles found there, in the same tense—“*giving* themselves over to fornication,—now?—! and going now?—! after strange flesh!” If that form of expression proves that they are “suffering” *now*, it also proves that they are *now* sinning in that manner!—and the sins here alluded to, hardly agree with our ideas of the spiritual, incorruptible world; although as well, perhaps, as the idea of “fire and brimstone” there!

Moreover, does orthodoxy teach that souls or bodies are in hell-fire—the “ETERNAL FIRE,” before the *Judgment*? If the Sodomites are *now* in hell, they were sent there before they were *judged*, according to common orthodoxy. So after all, they are not *yet* suffering the “*eternal*” hell-fire, as believed in by partialists.

Besides, they are said to be “*set forth* as an *example*.” What “example?” To whom? To us? No—we see it not: To whom? to people in ETERNITY—in heaven, or hell, or other worlds? If those in hell; of what use, and for what purpose? And does it appear that the saved saints or the inhabitants of other worlds need such an “example”—need to witness the writhings of human souls in hell-fire, in order to keep them loyal to Jehovah?—!

As for the *example* to *us*, it comes *too late*; for it is believed that the real, eternal hell-fire is not to be endured till after the general judgment, far off in the future, perhaps; at least, after men are done living on earth—after “the day of probation,” as it is termed. But according to scripture, this punishment has ended *before* men are done living and sinning on earth. The “example” was made on *earth*, and not in hell. See 2 Peter ii. 6: “And

turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an example unto *those that should AFTER live ungodly.*" Does this "AFTER" relate to eternity? Nobody will pretend it. Are they *now* "SET FORTH" in the orthodox hell, "as an example" to those who shall "*after* live ungodly"—to anybody at the present time?—! Then neither of the passages has any thing to do with "suffering vengeance" in eternity. If it does, it is *not* "set forth"; it is *no* "example;" it comes *too late* to be of any use.

Truth is, these sinners were "set forth as an example, suffering the vengeance of eternal fire," to those living at *that time*, and afterwards. The fact of this dreadful punishment was then recorded in scripture for a warning to "those that should after live ungodly." *This world*, and this world *only*, is the scene of the "suffering," the "example," and the "eternal fire."

The next question—the most important of all, is, were these sinners in fact to SUFFER endlessly in this fire, called "ETERNAL fire"? Why is it called *eternal* fire? Is it not strictly *endless*? and are not sinners, especially the Sodomites, to endure its torments to all eternity? In all this exposition, says one, are you overlooking the force of this word "ETERNAL?" After all, is not the text in Jude proof of the doctrine of endless misery? Let us cautiously and seriously examine, and see.

1. This word, or the original term from which it is translated—*aionios*, is frequently used in scripture in a *limited sense*, as every body admits. Consequently, the mere use of this word does not *necessarilly* prove the endlessness of the fire.

2. The fire might properly enough be called "eternal," or even endless; for it came "down from the Lord out of heaven." It was not *hell*-fire! The elements of fire, out of which God may produce fire, without even a new creation, may be strictly eternal, so far as we know to the contrary.

3. But it is *no where* said that the Sodomites were to *suffer* endlessly. We might as well say the cattle suffered it endlessly; for they were doubtless destroyed by the same fire, as well as the "cities," and all "that grew upon the ground." When a man is thrown into a furnace of fire,

does he *suffer* as long as the fire burns there?—though it were for weeks, or months? *Endless suffering*, then, is not a consequence of suffering even in a strictly endless fire. No such conclusion can be drawn from the premises; it is a groundless *assumption*, like the whole fabric of partialism.

4. Besides, it is said that this fire continued to burn on *earth*, and not in hell—several centuries after these cities were destroyed. Its appearance to Abraham, the morning after the dreadful catastrophe, is thus described in Gen. xix. 27, 28: “And Abraham gat up early in the morning to the place where he stood before the Lord: and he looked toward Sodom and Gomorrah and toward all the land of the plain, and beheld, and lo, the smoke of the country went up as the *smoke of a furnace*.” And even *then*, the very next day, we cannot suppose the Sodomites were still suffering there.

Philo Judacus, (about A. D. 80,) Josephus, Diodorus, Siculus, and Strabo, as quoted in the 3d volume of the “Universalist Expositor,” all testify that in their day, many centuries after the overthrow of Sodom and Gomorrah by the “eternal fire,” *smoke, flame, and fire* were still seen in all that region. Hence, the fire, from its long continued burning there, might properly be called “eternal,” in the scripture use of the word, although the Sodomites did not continue suffering in it until then.

5. But finally, there is direct and positive proof that they *did not*, and *were not to* SUFFER endlessly in this eternal fire. The question may therefore be at once and forever settled.

(1.) See the corresponding passage in Peter, already quoted: “And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an example unto those that AFTER should live ungodly.” Is there any AFTER to *endless* sufferings?—!

(2.) Jeremiah, the inspired Hebrew Prophet, says in Lam. iv. 6—“For the punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her.” Here God’s prophet solemnly affirms that the punishment of the Israelites—who were *then living*, and then enduring the punishment *on earth*,

was "GREATER than the punishment of the sin of Sodom." How so, if the Sodomites were in a post mortem hell, or were to endure endless misery? Are some punishments on earth "GREATER" than the punishment in "eternal fire"?—!—understanding "eternal fire" to be endless *fire*, and to be endured endlessly. Will somebody answer? Was the divinely inspired prophet *mistaken*?—or was the *temporal* punishment of the Israelites really "GREATER" than the *endless* punishment of the Sodomites? But Jeremiah explains himself; he shows *how* and *why* the punishment of his people was "*greater*" than the punishment of the sinners of Sodom and Gomorrah;—*it was of longer duration*. Strange as it may appear, the punishment of the sinners in Israel—sinners against greater light and knowledge, was endured for a *longer time* than the punishment of the Sodomites!—and it was *all in this world*. These are the prophet's words: "GREATER than the punishment of the sin of Sodom, that was overthrown as in a MOMENT, and NO HANDS STAYED ON HER!!" Here is a positive and inspired assurance that the people of Sodom DID NOT suffer endlessly; and who dares to say, in face of this, in face of the solemn asseveration of God's prophet, that they do suffer endlessly?

Once more; read the language of the prophet Ezekiel—chap. xvi. 38–55, particularly the following verses—53, 54, 55: "When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them: that thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters return to their former estate, then thou and thy daughters shall return to you and your former estate."

So then—in conclusion of the argument, we see not only total *absence* of testimony in the Bible that would justify us in believing in the endless suffering of the inhabitants of Sodom and Gomorrah; but we find abundance of explicit and unmistakable evidence *directly to the contrary of such an idea*.

To those who wish to know that this exposition, the

Universalist interpretation of Jude 7, is not a *new, novel*, or *strange* interpretation, but the one given by eminent critics and commentators, who admit, as we assert, that the passage does not of itself teach the endless misery of the Sodomites, I would recommend "Paige's Selections," or the works of the writers themselves when convenient, where it will be seen that WHITBY, GILPIN, BENSON, HAMMOND and DODDRIDGE, all interpret the "suffering the vengeance of eternal fire" as particularly relating to temporal destruction, and not to the destruction or burning of the soul in hell-fire hereafter. Although these men *believed*—without evidence—that some of the Sodomites were to be damned in eternity; yet they did not consider Jude 7, any *proof* of that supposed or assumed fact. And as already said, if this text is no proof, *there is no proof* of the endless misery of any of the Sodomites.

DEATH AS A DIVINE PUNISHMENT.

ROMANS vi. 23. "The wages of sin is death."

There are two prominent uses of the word DEATH, (with probably various other shades of meaning,) in the scriptures, when spoken of as the punishment of sin.

1. It is used *literally*; and is represented as a divine punishment, only when violent, or painful, or premature.

2. *Figuratively*; when made to represent a *moral condition*—a state of the mind and feelings—misery and anguish, while naturally alive, physically. But the word NEVER, in all the word of God, signifies endless torments in hell.

I. Let us briefly allude to some cases of the infliction of literal, physical death, prematurely and violently, *as a punishment*—spoken of as a punishment by the Lord and the sacred writers.

1. The destruction of the Antedelvians, by the flood. This destruction was violent and premature death; and pronounced upon them by God himself, as a punishment for their wickedness. So they must have realized it; and

so Noah esteemed it to be—*an evil*; and consequently, he used means to escape it. Does any one say that this dreadful destruction was a punishment upon the Antediluvians, only because they went to an endless hell the sooner? Why do you believe so? Did God tell them or Noah so? No! Does any sacred writer say they were to suffer after death? Not one! And did righteous Noah labor so hard for so many years to build an ark to escape the flood, because he thought he should go to hell, if drowned with the rest?—!

2. The destruction of Sodom and Gomorrah, with the inhabitants of the plain, by fire from the Lord out of heaven, which Jude calls “eternal fire.” This sudden and most fearful destruction, from which Lot so earnestly fled, was the punishment which the angel of the Lord denounced—*that*, and nothing more. Did Lot flee from the doomed city, because he was afraid of going thence to perdition? No; he was afraid of the *fire*—the sudden, premature, awful death.

3. Many of the laws of the Hebrew theocracy had the penalty of death annexed to them;—death by stoning in most cases. Was it not a punishment, divinely ordained?—and without any allusion to *another* penalty, infinitely worse than the *specified* penalty, to be suffered afterwards.

4. To show still further—if more proof is needed, that a violent death, without reference to misery *after* death, was inflicted as a divine punishment, see 2 Sam. xxiv. 10–17. On account of David’s sin in numbering the people, God sent his prophet to the king, with these instructions; “Go and say unto David, Thus saith the Lord, I offer thee three things; choose thee one of them, that I may do it unto thee. So God came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land, or wilt thou flee three months before thine enemies while they pursue thee? or that there be three days’ pestilence in thy land? now advise, and see what answer I shall return to him that sent me. And David said unto God, I am in a great strait; let us fall now into the hand of the Lord; for his mercies are great: and let me not fall into the hand of man.” The context shows what a fearful punishment David felt this to be; but in no wise on account of fearing for the fate of his people after death.

5. Another case, recorded in 1 Sam. xxvi. 10, illustrates the same idea; where David says concerning Saul, "As the Lord liveth, the Lord shall smite him; or his day shall come to die; or he shall descend into battle and perish."

6. The death of Moses, too, illustrates the same truth. See Deut. 32: 48-52. The Hebrew law-giver was to "DIE" there, "BECAUSE he had trespassed against" God. He was to die *prematurely*; and without entering the promised land. Did he go to hell?—!

7. Take one more example. I refer to the case of Korah and his company, and their horrible death—expressly declared by Moses to be *different* from the common, natural death of men, on account of their fulfillment, in Numbers xvi. 28-35: "And Moses said, hereby ye shall know that the Lord hath sent me to do all these works: for I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men; then the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the Lord. And it came to pass as he had made an end of speaking all these words, that the ground clave assunder that was under them: and the earth opened her mouth and swallowed them up, and their houses and all the men that appertained unto Korah, and all their goods. They and all that appertained unto them, went down alive into the pit, and the earth closed upon them, and they perished from among the congregation. And all Israel that were round about them fled at the cry of them: for they said, lest the earth swallow us up also. And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense." Here Moses rested his claim of speaking by divine authority, on the fact of these sinners not "dying the *common* death of all men," but suffering death in "a *new*" way.

Just here, and very often, an *objection* is offered; that, "as *all men* must die, death is no *punishment*, except as a *universal* punishment." The instances and facts above referred to, with the accompanying declarations, demon-

strate that death *is* a punishment inflicted on sinners, in a sense in which *all men* do *not* suffer it; that is, a violent, premature, uncommon death, endured under peculiar circumstances. How express are the words of Moses in the passage just quoted! how perfectly decisive against this common objection! “If these men die the COMMON death of *all men*, or if they be visited after the visitation of all men, then the Lord hath not sent me! But if the Lord make a NEW THING, etc. . . . then ye shall understand that these men have *provoked the Lord*,” that is, have sinned.

“But,” continues the objector, “Death is considered a punishment *only* for fear of punishment *after* death.” Not so; for many, even in the objector’s opinion, are *converted* before death—before being hung for instance—and so swing from the scaffold to everlasting glory! Still, even in that case, does not every body, even the strictest partialists, esteem that a *punishment*?

Moreover, are the BEST men, the purest Christians willing to die in that manner? Even Christ’s prayer for his disciples was, “I pray not that thou [Father] shouldst *take them out of the world*, but that thou shouldst keep them from the evil.” Was Lot willing to be overthrown with the Sodomites? “But,” says the objector, “if all men go to heaven after death, why is death a punishment? Is it not to be dreaded, only because it hastens men the quicker to hell?” I answer, men possess, by the constitution that God gives them, a natural, all-controlling, irrepressible LOVE OF LIFE; and death, inflicted in any way, *violates* that natural love of life. Hence, every body—saint or sinner—naturally dreads death. Then I repeat the question, did Lot flee from the devoted city, because afraid of hell? Nobody will pretend it. Truth is, Lot didn’t want to go to heaven IN THAT WAY!

The same may be said of Noah. The sacred record says that “Noah, moved with FEAR,” built the ark. *Fear of what?* Of hell? *No*; but of being destroyed by the flood. Or, will any one say that “righteous Noah” was really in “fear” of the partialists’ hell?—!

But why argue this point? Does not *every body* esteem a violent, premature death, judicially inflicted, an EVIL—a punishment, when *deserved*? Else, why the almost universal custom, anciently and now, in barbarous and civil-

ized nations of inflicting death, in some form, as a punishment for crime? When a man is tried for murder, and convicted, and condemned, and the judge pronounces the sentence, "Thou shalt hang by thy neck till thou art dead! *dead!! DEAD!!!*" does not the criminal esteem *death* to be a *punishment*? And when suffered, does he not *realize* it to be a punishment? It is all stuff, and noise, and bluster, to clamor that death is not a punishment, unless it sends men to an endless hell!

If death, thus endured, is *not* considered an *evil* to be averted, if possible: if the fear of hell *after* death makes death a punishment, and to be dreaded,—when a *good* man—a Christian—is falsely accused of a crime that exposes a man to the scaffold, *why not let him hang?* if the mere infliction of death is felt to be no punishment. "Glorious thing," say our enemies, "to cut men off from the earth, for their sins, and send them straight to heaven" why not willingly hang, or let your pious friend hang?—! though falsely accused, and in no danger of going to hell; but secure of heaven.

Yet, what good man, and his friends, do not use their utmost endeavors to secure an acquittal, when innocent, and falsely accused?

But enough of this. It has been distinctly proved from scripture, from facts of our universal custom, and from the common sense and natural instinct of all men, that *DEATH*—literal, physical death, when threatened and executed, *is a divine punishment*. It is not the hell after death that makes it a punishment; but the violence done to the universal natural love of life, and the desire to die in the "*common*" manner, as innocent men—quietly, calmly, at home, and among one's friends—and *honorably*; not disgracefully, violently, and prematurely.

II. We come now to an examination of the *figurative or metaphorical* use of the word death, as representing *punishment*,—signifying a moral condition, *in this life*—an evil condition of the mind or feelings, *while physically alive*. And this is a very legitimate secondary meaning of the word, drawn from the natural dread, the painfulness and the gloominess of literal death.

Let us consider some scripture examples of this meaning of the word.

1. The first instance of this use of the word, is in the prohibition of the fruit of the tree of knowledge of good and evil, made to Adam—"In the day thou eatest thereof, thou shalt surely DIE."

This of course, was not physical death; for Adam did not thus die on "the day" of sinning. It was moral death—death to innocence, to peace, and to quietness of conscience; as seen in the manner of his perceiving the approach of the Supreme Ruler; "he hid himself," he "was afraid," and "ashamed."

I know that orthodoxy says Adam was to suffer "death temporal, death spiritual, and death eternal." But this is the sheerest assumption, and a falsehood,—like many of the dogmas of partialism. And even they who theologically assent to this, *do not themselves believe* that Adam suffered "death ETERNAL."

2. Ezek. xviii. and xxxiii. present an extended illustration of this use of the word death, as representing punishment; although it may allude, primarily, to literal death, inflicted in an especial manner for wickedness. See both chapters, throughout; but especially xviii. 25-32: "Yet ye say, the way of the Lord is not equal. Hear now, O house of Israel; is not my way equal? are not your ways unequal? When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. Yet saith the house of Israel, the way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgression: so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves and live ye." Here we

are expressly taught that while "the soul," or person, is righteous, he enjoys LIFE; but while wicked, he suffers DEATH. By turning away from the wickedness, however, he is relieved from this death, and *lives*; and so, *vice versa*. Thus God declares that his "WAYS ARE EQUAL," despite the impudent and slanderous clamors of partialism, that his "ways are NOT equal"—after the manner, and in the very words, of the old wicked Israelites!

3. Solomon speaks of a certain class of sinners who "are *dead* while they *live*." They are physically alive; but morally *dead* in sins, and shame, and misery.

4. Coming to the New Testament we find this use of the word still more frequent; for as the Christian believer's enjoyment is called "LIFE," the sinner's and unbeliever's state, opposite to that, is represented as DEATH.

Thus Paul, in Eph. ii. 1: "And you hath he quickened who *were dead* in trespasses and sins." Their condition before conversion, was one of *death*, ignorance, unquietness, and misery.

5. Listen now to the words of the Savior, as found in John v. 24, 25; "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."

When a man believed and obeyed the Gospel, he "passed from DEATH unto LIFE;" from moral death to spiritual life. And yet partialists have the unblushing impudence to assert that *death*, as applied to the sinner and unbeliever, signifies endless damnation in hell!

6. The language of the apostle, (1 John iii. 14.,) corresponds to the above: "We know that we *have passed from* DEATH unto life, because we love the brethren! He that loveth not his brother *abideth in* DEATH" although still living; and so we read in the Apocalypse of the "second death." Thus we see that men suffer "the second death," are even "twice dead," this side of literal physical death.

I know we are often told of a death *after* natural death; but it is in face of the express words of the Book of

Truth, that "death—natural death—is the *last enemy*," and is to be succeeded by immortality, incorruption, and glory. See 1 Cor. xv.

8. The passage at the head of this article is to be interpreted in this manner: "The wages of sin is death." Not natural death, always, or necessarily; but moral, or spiritual death,—the condition of the sinful soul, having "no peace," no hope, no joy—desolate and gloomy. Dr. Adam Clarke has said on another passage where the word "wages" is found, that it was used to signify the daily pay or rations of a soldier. So this passage may read, and so it means, "The *daily pay*—the continual, ever-present consequence—of sin is death;"—not endless damnation in an after-death hell, as partialism groundlessly assumes.

Some may ask, does not the Bible sometimes call death eternal, everlasting, or endless? Never once!—by prophet, wise man, apostle, or the Savior—NEVER ONCE!

Then what right has orthodoxy to call it endless, and speak of "the death that never, *never* dies"? No right whatever. It does it wickedly, by mere assumption, and in face of God's Holy Word!

MISCELLANEOUS ARTICLES.

CAUSE OF REJOICING.

In the forty-second chap. of the prophecy of Isaiah we find the following language of exultation and praise. Verses 10, 11, 12. "Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof: Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto the Lord, and declare his praise in the islands." Why all this joy and rejoicing? why call upon things animate and inanimate, to sing unto the Lord, lift up their voice and shout? Why all this? We shall find the answer in what precedes. "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth." This is one cause, then, of his calling upon the world to rejoice, to give glory unto the Lord, and to declare his praise—"he shall bring forth judgment unto the Gentiles;" and it shall be "unto truth," or as our Savior himself expressed it, "unto *victory*." But how different is this from what we generally hear in relation to the judgment! Many at the present time, and many in ages past, have supposed that the judgment would result in misery, sorrow, woe and despair to many who may be the subjects of it. But how different from

this, is the prophet's view of the matter! As he was instructed, it was to result in "truth—in victory," ay, and a glorious, most glorious victory, too.

But he offers another consideration, which should induce us to unite in the common joy, and in ascribing glory to God. It is this: "He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." Here we learn that he [Christ] is to set judgment in the earth, and not, as is commonly thought, in the eternal state. This is all very reasonable. He must set his judgment, or his "judgment seat," if you choose, in his kingdom, where he bears rule. He can exercise his authority as judge, only while he remains king and law-giver, and this is to be only until he shall give up the kingdom to God the Father. His reign, then, is in the earth; and here is his judgment—in *the earth* was he to set his judgment.

But what shall result from his judging the world? Shall it, as men say,—which we have already hinted at—result in the exclusion of some from the glory and bliss of heaven to all eternity? Shall it result in perpetuating sin and misery while the throne of the eternal shall stand? Let the evangelist prophet answer. "Thus saith God the Lord, he that created the heavens and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, and will hold thine hand and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." Oh! how different from the commonly received opinion! According to this, those who have been blind here, have not known Christ, and consequently have not believed on him, shall be kept blind forever, shall never see, but be shut up in the "blackness of darkness" to all eternity. Those who have been in prison here—in bondage to sin and misery, shall be imprisoned in a never-ending hell, where the light of immortality shall never reach them. But Isaiah was "moved by the Holy Spirit," and taught that it should result in *opening* the blind eyes, in *bringing out* the priso-

ners from the prison, and them that sit in darkness *out* of the prison house.

How different are the teachings of God's prophets from the imaginings of men! how far superior to them! According to those, God's government shall result in the universal diffusion of light, liberty, life, and joy; according to these, it shall result in happiness to some, but to a great part of mankind, in woe unspeakable, and despair unutterable! Friendly reader! whose words will you trust? the words of the Most High, or of poor, ignorant, fallible men? Choose ye. In one case, you have cause to rejoice "with joy unspeakable and full of glory;" while in the other, you have cause to weep and lament night and day, in view of the prospective sad, awfully sad fate of man. Let us believe God, and then we can see more beauty and force in the language of the 96th Psalm. Let us regard what the writer says, when he addresses us thus: "Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise. Sing unto the Lord with the harp; with the harp, and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the Lord, the King. Let the sea roar, and the fulness thereof; the world, and they that dwell therein. Let the floods clap their hands; let the hills be joyful together, before the Lord; for he cometh to *judge* the earth: with righteousness shall he *JUDGE* the world, and the people with equity."

WHAT THEY DO, AND DO NOT BELIEVE.

It is really very amusing to listen to the attacks of our opposing preachers upon Universalism, for not two in fifty give it a fair representation; but they seem generally to wish to carry the idea to their hearers, that the doctrine embraces almost anything that is absurd and ridiculous. Let us give a few examples.

Nothing is more common than to hear them say, that we believe in no punishment for sin, and their hearers, seizing the notion as most excellent, fail not to extend it

far and wide. Many of them honestly think that it is correct.

An objection so utterly false, we are almost tired of answering. Universalism is the only sentiment in the world, that teaches certain punishment for sin. While all others allow the sinner to go free by repentance, this teaches that "God will by *no means* clear the guilty." Repentance itself will not save him from the just penalty of the law. It will save him from sin, but not from its punishment. Such therefore as make the objection, ought to go and learn of the wise man, that "he that answereth a matter before he heareth it, it is folly and shame unto him."

Again, how frequently is it repeated, that we believe in no hell! and the question is often sagely asked, what was hell made for? Who, in all the world, ever heard a Universalist say there is no hell? Such a sentiment was never put forth by one—never was heard from our pulpits, never read in any of our works. Where, then, is its foundation? and with what show of justice can our opposers persist in giving it circulation?

Alas! alas! they reply, You do not believe in an endless hell. Very true, indeed, and we should be pleased to know where that doctrine is to be found, save in the creeds of men. Good brethren, the phrases endless hell, and eternal hell, are nowhere recorded in the Bible—the very best reason in the world why we should not advocate it. We have no desire to be wise above what is written, but if we ever should obtain that desire, we shall probably make it manifest by adopting the creed of endless misery.

Now permit me to say to all concerned, that the Bible reveals nothing upon the subject of hell that we do not strongly believe. We are warm advocates of all scriptural doctrines, and of course of the one in question. Nay, we go so far as to say, that men may go to hell in this world. Jonah was in hell, and David was in the *very lowest* hell; but they both got out again, and lived many years upon the earth afterwards. What worse place can there be than the *lowest* hell? and if one man has been there, and received a deliverance, why may not all others of the same place get out of it? Don't be alarmed friends! God has purposed to destroy hell—so he declares by the

prophet Hosea; how then can the doctrine of endless hell be true? Be not deceived brethren, if you wish to know what Universalists believe, and what they do not believe, appeal not to their enemies, but to them and their own works.

FLEETING JOYS.

“The fashion of this world passeth away.”—PAUL.

Ah! how true is this, as almost every one can feelingly and sorrowfully attest. All that is connected with earth is of a most fleeting character, and passeth away as a shadow. How often are our prospects of bliss all blighted, and our brightest hopes blasted! Notwithstanding we are so often disappointed in our expectations, yet we hope on, and still look for future good, proving that

“Man never *is*, but always *to be* blest.”

And frequently, too, just as we come in possession of a desired object, it is suddenly and cruelly, as it would seem, snatched from us, and we left in our grief.

Behold that sorrow-stricken, weeping mother. All her tenderest affections were entwined about a beloved child. She had hoped—alas! too fondly hoped—that she should be her comfort and joy while her own life should last; and then—good God! what a stroke!—just as she had taken her place in the sphere of active life, death comes and snatches her from her maternal embrace, and buries her under the clods of the valley! How does she prove now, that everything earthly “passeth away!” She would have retained her with an unearthly grasp, but death—horrid monster!—was the stronger, and she was obliged to yield up the object of her most ardent affection.

How many are in a similar condition! How very many prove that “the fashion of this world PASSETH AWAY!” How many can exclaim, with sorrow too great for utterance, I had a tender mother; but where is she now?—I had an affectionate father; and has he too gone? I had a lovely and loving wife; but where is she now? Alas! the shroud, and corruption, and worms are about her! I had

a husband—and could not ask for a better one—but what has become of him? Good God! and has he too become food for corruption and worms? I had brothers and sisters, with whom I enjoyed many childish sports; but who has taken them from me? Ah! it was he that rides upon “the pale horse.” A few days ago, I had a smiling infant in my arms, that I hoped would bless my maternal affection; but what has taken it from my embrace? That insatiable monster—death! O! cursed enemy of all of human kind! “The fashion of this world—its joys, and affections, and tender sympathies, and kind regards—all pass away”—AWAY!!

And what shall we do? We cannot stay the ravages of the monster—*what shall we do?* He will work—he will take from us the most cherished objects of our affections—he will put them beneath the cold earth, and we can not help it—WHAT SHALL WE DO?

Hark! listen to the risen Son of God,—“As I live, *ye shall live also!*” Blessed words! Although “the fashion of this world passeth away,” the “word of the Lord endureth forever”—*that* passeth not away. *This*, then, is what we must do: We must turn our thoughts to that other—that future life. The fashion of that world passeth *not* away. It is a better world than this. There we shall hear no groans, no sighs for bereavement; see no tears for departed lost ones; none will ask, Where is my father, or mother, or husband, or wife, or child, or friend? All will be there,

“Where *no farewell tear* is shed.”

Let us, then, who have experienced how fleeting are the joys of earth; how liable the brightest hopes and prospects are to be blasted; who have realized that everything that is most dear in “this world, passeth away,” look beyond these losses and changes on earth, and fix our eye on that “better land,” where pain and sorrow and sighing shall never enter. Let us not dwell on the cruel devourer, death; but look to the goodness of him who is mightier than he, and by whom this last enemy “shall be swallowed up in victory!” Thanks be to God! this is our LAST enemy. We need fear none beyond it; and then, when we shall have arrived at that state of immortality and glory that await us, we shall realize that our present

“light afflictions were but for a *moment*, and not worthy to be compared with the glory then revealed in us!”

Ah! what a heavenly consolation has the Christian, that others know not of! The Lord be praised that I am not an unbeliever, or a partialist. For what can *they* do, when they reflect upon the palpable fact, that everything earthly “passeth away?” They know not but the departed loved one is either sleeping in an endless, unawakened sleep, or in the arms of unutterable woe and despair! What can they *do*? Nothing—nothing at all; unless to give themselves up to hopeless, unavailing grief.

What, then, though I find it true that “the fashion of this world passeth away?” if I only have an abiding hope of a future, glorious life for all. What though death comes and takes from us all we hold near and dear on earth? What though we ourselves are taken, and our bodies become food for loathesome worms? What though “this world itself passeth away?” Thank God! there is a better life, a glorious world, a heavenly inheritance, BEYOND ALL THIS; and after “passing away” from this, we pass into the felicity of the upper world! Amen!

THE TEMPTATION.

There is much of folly and inconsistency in the orthodox views of the first temptation. They seem to agree that man would not have fallen, if he had not been tempted by some foreign influence. Yet they suppose this foreign influence was exerted by a once holy angel in heaven. If we ask what tempted that angel to sin, we are answered, He tempted himself. But why should it be said that an angel tempted himself, and man not do it, but require temptation from abroad! This does not appear reasonable.

Dr. A. Clarke, in a note on Gen. iii. 14, says, “The tempter is not asked *why he deceived the woman*? He can not roll the blame on any other; *self-tempted he fell*,” etc. “Self-tempted.” How does that look? A holy angel, dwelling by the throne of the Eternal; a celestial, pure

spirit self-tempted; while man, made of the dust of the earth, requires some influence from abroad, in order to his fall. Self-tempted in heaven; tempted by another on earth. To the eye of common sense, it would appear that the corruptible, earthly being would have more sources of temptation within himself, than the incorruptible, pure, heavenly spirit, dwelling in the abode of light and knowledge. But the reverse of this common sense and reasonable view of the subject, seems to be the fact, in the opinion of orthodox believers.

I have said above, that most of this class suppose that our progenitors would not have fallen, had not satan tempted them. Yet Dr. Clarke, in his note on Gen. iii. 6,—“And when the woman saw that the tree was good for food,” etc.—says, “The fruit appeared to be wholesome and nutritive.” “And it was pleasant to the eyes.” The beauty of the fruit tended to whet and increase the appetite. “And it was to be desired to make one wise,” which was an additional motive to please the palate. From these three sources, all natural and moral evil sprang; and they are exactly what the apostle calls the *desire of the flesh*! the tree was good for food; the *desire of the eye*, it was pleasant to the sight; and the *pride of life*, it was a tree to be desired to make one wise.”

Let us look at this for a moment. These our first parents were possessed of our present sources of temptation —“the desire of the flesh, the desire of the eyes, and the pride of life”—and yet they had not sinned, had not the devil (meaning a fallen spirit) tempted them. He tempted them to do just what they *desired* to do. What a powerful temptation was required! This calls to mind a remark of an old Methodist preacher in New England, in a sermon about the devil. He said Satan was very cunning—that he always tempted men to do what their natural inclinations led them to do. For instance, the covetous, avaricious man would be tempted to steal or defraud. The man of combativeness and destructiveness—speaking phrenologically—to fight and murder! A cunning devil, and much needed, surely! As if one man should come to another, who was almost starved to death, and standing by a table covered with provisions, and *tempt* him saying, Eat, eat! One would require temptation about as much

as the other--the one to sin, as much as the other to eat. If that is all the devil does, it does not require so much wisdom, after all. The *littlest* devil in the whole lot could do this--tempt a man to do what he *wants* to do!

On the whole, then, it seems that Adam had the elements of temptation *within himself*, and this was the devil that led him into sin. No other was necessary.

SOME MEN'S RELIGION

Consists—in what? Too often it is made up of outward observances, prayers, groans, etc., without pure, fervent love, either toward God or man. Men may be very sorry for sin; and yet not be religious as God requires. They may pray long, and loud; in church, in the highway, in the house, at home and abroad, and still not be truly religious. They may use all exertions to send the Gospel to pagan lands, may give much to the poor, and even suffer many personal privations, and after all, not be properly religious. To this effect, speaks Paul to the Corinthians. “Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophesy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.”—1 Cor. xiii. 1–3.

From the above it is seen that *charity*,—or more properly rendered LOVE; for that is the meaning of the word,—is the “all in all” in the Christian character; that alone is the essence of all true religion. It is in the *mind*, more than in the *actions*. It is the *intention*, rather than the *deed*. So, then, though men may outwardly worship, serve, and obey God, yet they may experimentally know nothing at all of real religion. They may be “like whited sepulchres, fair without, but within, full of all uncleanness”—corruption and dead men’s bones. Such is the

character of much that passes for religion in the present day. But what avails it? It is not worthy the *name* of religion, and cannot be acceptable to him who looks upon the *heart*, and who requires supreme love to himself, and universal charity toward men. I repeat it, this mere outward service is not well pleasing to the Most High, when the heart, the affections are not right.

If the motive, the intention, the heart are not right, what matters it to God whether a man outwardly worship him or an idol? Nebuchadnezzar once commanded all the people to bow down before the idol he had set up in the plain of Dura, on penalty of being cast into the lion's den. The multitude worshipped it. But when Daniel was delivered, then the king commanded the people to worship the God of Daniel and the Hebrews. Suppose they did so; was it more acceptable to God, than the homage paid to the idol, when both were rendered only from fear of being cast by the king into a den of lions. It appears to me it could not be. The people had no true knowledge of the living God, either before or after the worship; it was only a bowing of the knee, or the prostration of the body, without understanding, and without spirit. Their minds and hearts were the same, whether they rendered homage to the idol or to the true God; and it appears to me that both were alike acceptable to him.

Take the Jewish pharisees, for an example. They were very punctilious in matters of worship, alms-giving, and all outward religion. They were as pious, externally, as the best Christians now on the earth. But what did the Savior say of their religion. To his auditors he declared, "Except your righteousness exceed the righteousness of the scribes and pharisees, ye can in no case enter into the kingdom of heaven;" for, as an apostle said, "the kingdom of God is *not in word*, but in power;" and as the Savior said, "it is *within* men," and does not consist in external rites and ceremonies.

I think there is cause to fear, that if our Master should appear on earth now, he could say to multitudes, as he said to the ancient Jews, "Ye make clean the *outside* of the cup and the platter, but within ye are full of extortion and all excess."

Brethren Universalists! may our religion not be merely

in action, but in feeling; not only in the deed, but in the intention; not only in word, but in spirit; not only external, but internal; not only on Sunday, but all the week; not only in church but in the world; not only in profession, but in practice.

SOME FACTS TO BE REMEMBERED.

1. The "coming of the Son of Man" is spoken of in Matt. xxiv. and xxv., in connection with a judgment and punishment.

2. It is spoken of in Cor. xv., in connection with the resurrection of the dead.

3. It is mentioned in 1 Thes. iv. 16, also in connection with the resurrection.

4. We find reference to his coming, also in 2 Thes. i. 7, 10, where judgment and punishment are connected with it.

In connection with the above facts, I wish to state the following; and may they not be forgotten; for partialists attempt to show, in view of the above facts, that the coming of Christ at the resurrection is the same as that to judgment and punishment; it hence following, in their minds, that the judgment is beyond or at the resurrection of the dead. This, of course, would do something towards refuting the doctrine of universal salvation, as held by many of its advocates. Now mark.—

1. In Matt. xxiv. xxv. there is not a word said about the resurrection of the dead; it is not even hinted at.

2. The same is true of 1 Thes. i. 7, 10.

3. In 1 Cor. xv. there is not a word said about judgment or punishment; it is incorruption, immortality, power, and glory.

4. In 2 Thes. iv. nothing is said about judgment or punishment; all is happiness.

5. The Savior himself limits the period of his coming for judgment, spoken of in Matt. xxv. and 1 Thes. i., to that generation, before the death of some who heard him speak,—Matt. xv. 27, 28—and before his disciples should "have gone over the cities of Israel." Matt. x. 23.

6. No such declarations were ever made, so far as the record goes, in reference to Christ's coming at the resurrection.

7. No where, in all the book of God, is Christ's coming to judge, or reward and punish men, spoken of in connection with the resurrection of the dead. Mark—*no where*.

8. No where, either, does the Bible speak of the coming of Christ to reward and punish men according to their works, where it is speaking of the resurrection of the naturally dead. Remember—*no where*.

From the above facts, the following conclusions are readily and unavoidably drawn. Reader, carefully compare them together, and reflect upon them, and see if they are not.

1. The coming of Christ to *judge*, reward, and punish men according to their works, is *not the same* as the coming at the resurrection. For Jesus expressly defined the time of the former coming to be during the life-time of some who were then present. Now, if he spoke the truth—and what *Christian* dare say he did not?—he has *already* come for that purpose—to set up his “judgment seat,” “in his kingdom;” *therefore*—mark!—if that coming is *the same* as the one at the resurrection of the dead, “the resurrection is past already!!” and the heretics in Paul's day were right in thus affirming. Consequently, we say—relying on the truth of the Savior's declaration—that the coming in *judgment* is a *different* one from the coming in the resurrection of the dead. Who can deny this, and yet profess to believe Jesus Christ!

2. *Therefore*, the *judging*, *rewarding*, and *punishing* of men is not put off until after the resurrection. That—the judgment—commenced some 1700 or 1800 years ago—under Jesus Christ—and is still progressing.

3. In the resurrection state, there will be *no misery*—no rewards or punishments; but an angelic nature, incorruption, *power*, IMMORTALITY AND GLORY—all the unpurchased, unmerited GIFT OF GOD. Amen!

I have thus thrown the statement of these facts into the above brief, but I trust, distinct form, that all who read, may *think*; and all who think, be convinced of “the truth as it is in Jesus.” “Jesus and the resurrection,” was the

great theme of the apostles; and the same glorious subject ought not to be less dwelt upon by those who now profess to believe in Him who was "the resurrection and the life." Hope founded on this sublime truth, becomes "as an anchor to the soul, both sure and steadfast." May that hope be ours, unwaveringly, and sustain us under all the circumstances that may surround us as we pass through this fleeting world, "the fashion" of which soon "passeth away!"

OUR CONSOLATION.

Our opposers continually affirm that there is no change after death; that if men sin all their life time they must be damned forever. This we deny; and believe that, although men may be in bondage to sin and error till death, yet they shall finally be delivered. This is our consolation, both for those who groan in sin, and those who groan through fear of endless death for themselves or friends. Although they suffer much now, we look for a final cessation of all their sufferings. Listen to Paul, in his epistle to the Hebrews, ch. ii. ver. 14. "Forasmuch then as the children are partakers of flesh and blood, he himself [Jesus] likewise took part of the same that through death he might destroy him that had the power of death, and *deliver* them who through fear of death were *all their life time* subject to bondage."

Here it is settled at once, and forever. Jesus shall deliver those "who through fear of death are **ALL THEIR LIFE TIME** subject to bondage"—either to sin, or orthodoxy, or any thing else that is bad.

Now, although we know our friends suffer much through fear of death, temporal or eternal, and feel to sympathize with them, but can not effect their deliverance now, yet we may rest in the hope that all will end well, their present sufferings result in good, and finally all be "delivered into the glorious liberty of the children of God." Rom. viii. On this ground we can be reconciled to the dispensations of Divine Providence, in leaving some in

sin for a season, and others in the meshes of the heresy of partialism. To the latter may be applied the language of Paul to the Romans, ch. xi. "For I would not have you ignorant concerning this mystery, [or secret,] that blindness in part is happened to Israel UNTIL—not longer than—the fulness of the Gentiles be come in; and so all Israel shall be saved." All then will end well, although they may be subjected to this bondage and blindness for "*all their life time.*"

WORTHY OF REMEMBRANCE.

Somebody, I know not who, has said, "There is no greater weakness than for a man to be ashamed of his religion, because ignorant men despise it. Would you be ashamed of the light of the sun, because a company of *blind men* ridiculed the idea of light?"

Some people have minds so constituted, that they are ashamed to avow a certain class of sentiments, because they happen to be unpopular—because men ignorant of what they are, ridicule them. I have even seen believers in universal salvation who were afraid or ashamed to avow it before the world, because they might be laughed at, and have the finger of the scorn of fools pointed at them. But this manifests a great want of moral courage—a degree of "weakness" that they might well be ashamed of.

What! ashamed of Universalism—a doctrine so honorable to God, so consoling to man, so infinitely superior to all other doctrines ever proclaimed among men. Ashamed of it? A man might as well be ashamed of heaven, of immortality, of glory. He might as well be ashamed of the rising sun, as of Universalism. What though bigots scoff? What though the ignorant ridicule what they know nothing of? In the consciousness of the heavenly character and moral sublimity of our faith, let us avow before all the world, if necessary, that we, like the apostolic ancients, "trust in the living God who is the Savior of all men." If there is anything in the wide world of which I am proud, it is the faith of Universalism. In that I glory; yea, and I will glory in it.

ONE FOLD—ONE SHEPHERD.

"Other sheep I have, which are not of this fold: them also I must bring, and there shall be one fold and one shepherd."—THE SAVIOR.

There are now a great many folds, and a great many shepherds—thousands. The time is coming, however, when it shall not be thus. The Savior says "there will be but **ONE** fold and one shepherd." Now there is the Presbyterian fold, the Baptist, the Methodist, the Universalist, and others; but there will be no Presbyterian, or Methodist, or Baptist, or Universalist folds in the other world. All will be one fold, of which Jesus is Shepherd.

Mark the declaration of the passage at the head of this article. Jesus does not say, "Them also I *may* bring;" "I would like to bring;" "there is a *probability* or *possibility* of my bringing;" but, "Them also I **MUST** bring." There is no doubt here; no chance of failure; no contingency; all is sure as the power of the Almighty and his Son.

Notice another part of the passage. "**ONE** fold, and **ONE** shepherd;"—not *two* folds, even, or two shepherds. It is sometimes said that, although there may be only one fold in heaven, yet there will be two in eternity: one, heaven, and Jesus the Shepherd; the other, **HELL**, and the devil the shepherd of it! Not so, says the Savior; but "*one* fold, and one shepherd." How different the teaching of men from the teaching of Jesus Christ!

What a sublime and consoling truth is here expressed! Instead of the thousand and one folds and shepherds scattered all over the land and world, by and bye there will be only **ONE**. Then will cease the strife, and warfare, and persecution of one sect against another. There will be no Universalists, Presbyterians, Methodists, etc., as *such*, in that other world; but all will be "**IN CHRIST**." Here professing Christians can not worship God in the same house; there they will—in the house not made with hands—the temple of God Almighty—the one great **FOLD** of eternity. The Lord be praised! for the blessed assurance. Now we can look beyond all the unholy sectarian feeling that covers the earth, to the time when "we all shall be changed," and become "as the angels of God in heaven," to rejoice in his presence for ever and ever.

Remember what the blessed Son of God has said—"Other sheep I have, which are not of this fold; them also I MUST BRING: and there shall be ONE FOLD and ONE SHEPHERD!"

CHRIST'S IMAGE.

On a certain occasion, certain men came to Jesus to entangle him, asking, "Is it lawful to give tribute to Cæsar?" At his request, they brought him a penny; when he asked them, "Whose is this image and superscription?" and when they had answered, "Cæsar's," he said, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." So they failed of their wicked object.

Reader! do you profess to be a follower of Jesus Christ, the Savior? "Whose *image* and superscription do you bear?" for the penny was known by the "image" upon it. Do you bear the "image" of the benevolent Son of God? or of the wicked one? If you do indeed bear the moral *image* of Jesus, you are his; but if you bear the image of satan, then you belong to satan. Every man is known by the "mark on his forehead"—the image: if it be of "the beast," he is the beast's; if of Christ, he is Christ's.

But what is the moral image of the Savior? It is benevolence, kindness, reverence, honesty, charity, forgiveness, as displayed in loving his enemies, doing good to those that injured him, praying for those that despitefully used and persecuted him, going "about doing good," and finally yielding up his life for the benefit of sinful men.

Do we display the same spirit? Do we imitate these acts of the Savior, so far as we are called upon to do so? Do we control and subdue all malicious, revengeful, unholy feelings? If so, then we do indeed bear the "image" of the holy Redeemer. Then we are indeed blessed. Brethren! when any one shall ask concerning us, "Whose is the image" that they bear? may the answer be always truly given, Christ's.

THE TRUE SOURCE OF PEACE.

If, as the Wise Man says, "wisdom's ways are ways of pleasantness and all her paths are peace," would it not be best for all men to seek and follow those "ways," and walk in those "paths"—even as a matter of self-interest, to say nothing of duty?

If, as the Psalmist declares, "Great peace have they who love God's law, and nothing shall offend them," would it not be well for everybody thus to love and obey the divine law?—especially when we are assured, and should ever remember, that "there is no peace to the wicked; but that they are like the troubled sea when it cannot rest; whose waters cast up mire and dirt."

And if, as the apostle teaches, "the kingdom of God is righteousness, and peace, and joy in the Holy Spirit," would it not be best for all to seek to enter that peaceful and peace-giving kingdom, by faith, love, and obedience?—especially when we may know that true peace can be found no where else.

How earnestly should every man pray, O! for true peace—the peace of the soul!—the peace that passeth understanding, and that the world cannot give, and cannot take away!

PULLING THE MOTE OUT OF A BROTHER'S EYE.

A piece of advice much needed by most men is thus given by the Savior, in his memorable Sermon on the Mount: "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull the mote out of thine eye; and behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

How many persons find fault with others, and rebuke and exhort them, and yet sin themselves, in the same or a worse manner, perhaps without knowing it! They

seek to pull the mote out of a brother's eye; and behold, a beam is in their own eye!

The pharisees of the Savior's time were especially guilty of this inconsistency. They charged trivial offences on Christ and his disciples, such as breaking the Sabbath, by healing the sick on that holy day, eating with unwashed hands, etc.; when themselves were guilty of virtually setting aside the holy law. They denounced the Savior and his followers for these small matters, while they neglected justice, mercy, and truth. They saw the *mote* in others' eyes, but not the *beam* in their own!

How often is the same inconsistency seen now! How frequently do persons complain of others, proposing to take the mote out of their eyes, and look not at themselves, when they do the same things that they accuse others of or even much worse! How palpably and ridiculously inconsistent!

Besides, of what avail is it for me to rebuke a man for any vice, when I am guilty of the same, or of others that are worse? Will he be likely to be reformed? Will he be profited by advice thus given, or a rebuke thus administered? In all probability, No. He will say, "Physician, heal thyself!" "Thou that sayest a man shall not steal, dost thou steal? Thou that sayest a man shall not commit sacrilege, dost thou commit sacrilege?" Thou that sayest a man shall not drink wine, dost thou drink whiskey? Thou that sayest a man shall not lie, dost thou murder? Thou that sayest a man shall not deceive, art thou a hypocrite? Instead of being reformed, he will be likely to be provoked or encouraged to persevere in his viciousness, or even to increase the amount of it.

No, brethren!—let us first take the beam out of our own eye, and then we can see better to take the mote out of our brother's eye.

MAN ONLY A PILGRIM HERE.

The following incident is related in the Spectator, illustrative of the declaration of a sacred writer, that we are put "pilgrims and sojourners here, as our fathers were."

“A Dervise fatigued with a long day’s travel, at night entered the private mansion of an eastern prince, and throwing down his pack, asked for lodgings. He was soon told it was not a public inn, but the private residence of a prince. He inquired who had lived there before the present owner. He was informed that his father had occupied it. And who, he again interrogated, was resident before the father? The reply was, his father. And before that, *his* father. Surely, then, said the Dervise, this is only an inn, which so often changes its owner.”

We may all gather instruction from the consideration of the thought just expressed. How true is it, that we are but travelers, but pilgrims here! The whole earth may well be represented as a vast inn, so often does it change its occupants. Of the thousand millions that now tarry at this inn, probably not one will be here 150 years hence; they will have passed on, towards their “abiding place,” and their places occupied by another billion, perhaps many billions.

How foolish would that traveler appear, who should become so attached to the hotel, where he might tarry over night, or any thing about it, as to cause him a pang to leave it in the morning! Equally foolish are Time’s travelers, who fall so in love with the earth and earthly things, as to feel it so dreadful a thing to leave them, at death, and pass on to their eternal home. Let us, then, “use” the things given for our comfort on the journey, “as not abusing them,” and ever ready and willing, when death’s messenger comes to us and cries, “stage ready!” to cheerfully step in and be whirled away to the place of our ultimate destination.

VIRTUE AND VICE.

How beautiful, and how true to life, is the description of the upright and the sinful, in the first Psalm! Read:—“Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law

of the Lord; and his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so: but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For God knoweth the way of the righteous: but the way of the ungodly shall perish."

How expressive and apt the illustration of the good condition of the virtuous man, drawn from the beauty of "a tree planted by the rivers of water," with its unwithering leaves and never failing fruitfulness! thus corresponding with what all the sacred writers affirm in relation to the righteous; as, "*Great peace have they who love God's law, and nothing shall offend them,*" in the language of the prophet Psalmist; and again, as sayeth the Wise Man, "*Wisdom's ways are ways of pleasantness, and all her paths are peace;*" as also, "the righteous shall be recompensed in the earth;"—thus corresponding, too, with the never varying results of all observation, and with every good man's experience. Oh! the blessedness of those who "walk not in the counsel of the ungodly, nor stand in the way of sinners; but whose delight is in the law of the Lord." How faithfully, how earnestly, how perseveringly, should all of us, who love happiness, strive so to walk, so to live, and feel, and act, as to secure that blessedness! that *we* may truly be likened to the "tree planted by the rivers of water, that bringeth forth his fruit in his season; and whose leaf does not wither."

But how different the condition of the wicked man! He is "like the *chaff* which the wind driveth away." "The way of the ungodly," says the Psalmist, "shall *perish*;" or, as expressed in another place, "be turned *upside down*." The wicked man's soul is scathed and blasted, by the fierce storms of passion that rage within his own breast, and scorched by the fire of his own kindling; so that he is not like the beautiful and flourishing "tree planted by the rivers of water," ever verdant and fruitful; but rather like a tree scathed by the storms and lightnings of heaven, extending abroad its most unsightly branches, bare of all leaves, or flowers, or fruit. With this description,

agree all human observation and experience, as well as the voice of the inspired penman; as, when the Wise Man saith, "The wicked and the sinner are *recompensed* in the *earth*," as are the righteous, but with a far unlike "*recompense*"; and again, "there *is*—*now*—*NO* PEACE to the wicked, but they are as the troubled sea, when it can not rest, whose waters cast up *mire and dirt*." "The *wages*—*the daily pay*—of sin is *death*." How vastly unlike the good man's "peace that flows as a river, and is as abundant as the waves of the sea!"

Reader! may you and I flee the way of the wicked which perisheth, and is "turned upside down," and earnestly seek wisdom's "ways of peace."

THE LIGHT OF THE WORLD.

The great teacher said to his disciples, once—Matt. v. 14-16—"Ye are the light of the world. A city that is set on a hill can not be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Brethren Universalists—are not *we* now the "light of the world"? that is to say, do not we possess the true moral, spiritual light, that can alone dispel the present moral darkness, that envelopes the almost entire human race? So we claim. We claim a faith that seems to answer best to the views of the "Gospel of peace—of the grace of God—of salvation," as expressed by the Founder of our religion, and his apostles. It seems to us to be the only system of religion in the world, that is consistent with any correct view of our heavenly Father's character, his nature, his relationship to man, with the character and mission of "the Prince of Peace—the Savior of the World," and with man's highest happiness here, and his brightest and most rational hope of glory hereafter. It is the only faith worthy of God, worthy of his ever blessed Son, and worthy to be received by all human intelligences. So all of us view it.

Well, then, brethren,—called “the light of the world,”—what are we doing? where do we stand? in relation to the injunction given us by our Master. Are we like “a city set on a hill, that cannot be hid?” Do we put our light in such a position, that it may enlighten all that are within our influence? Do we “let our light so shine before men, that they see our good works, and glorify our Father which is in heaven?” Brethren, how is this? do we do all that is required of us, in this respect? Let us examine ourselves, faithfully, and candidly, and see.

Are not some of us, with this glorious light, like the one who “lights a candle and puts it under a measure?” thus allowing nobody to see it—illuminating no benighted and gloomy minds by its heavenly rays. Do not some of us so walk, like those in Paul’s time, who held the “truth in righteousness,” that instead of letting the world see “good works” wrought by us, and so led to glorify God, and embrace our holy faith, we rather indulge in evil works, so that God is dishonored, the Savior “wounded in the house of his friends”, and the faith scandalized? Brethren, let us ask ourselves, most earnestly, how is it? where do we stand? do we let our light shine? are men led to glorify God by *our* good works, and led also to embrace the pure religion of Jesus Christ? Or, is our light covered, eclipsed by sinfulness and folly? If *this be* our condition, our want of zeal, this our evil influence,—“for he that is not *for* the Savior is *against* him,”—we ought to have our light taken from us, as unworthy of its glorious rays, and we ourselves driven away into the gloominess, “the blackness of the darkness” of partialism, with all its horrors! For the truth’s sake, brethren, for man’s sake, for God’s sake, let us all do our duty, and exert our proper influence, as the “light of the world!”

A QUESTION FOR OURSELVES.

Paul significantly says, in Rom. ii. 28, 29, “He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew which

is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

I have often inquired, mentally, if there are not too many professors of Universalism, that are so only "outwardly"; and sometimes not even so much as that—neither "inwardly" *nor* "outwardly;" for their outward conduct is in accordance with any thing but the principles of the holy faith they profess. Suffer me to repeat the passage just quoted, with a slight variation in one or two terms: "He is not a Universalist who is one *outwardly*—only; but he is a Universalist, which is one *inwardly*; and whose circumcision is that of the *heart*, in the *spirit*, and not in the letter; whose praise is not of men, but of God." How different the real Universalist, and the mere professor. One honors the name; the other disgraces it. The former enjoys all the blessedness of a living faith; the latter endures all the barrenness of a faith, dead, powerless, useless.

This is a question for ourselves—for all of us, and for each to answer for himself: "Are we Universalists *outwardly*, only, and not *inwardly*? is our circumcision, adopting Paul's language, of the flesh, merely, and not of the heart, in the spirit?" God grant us to answer wisely—leaving us to be Christians "in deed and in truth", in heart and in life, and "not in word"—in professions, only!

JESUS CHRIST AND KING ABGARUS.

In the Apocryphal New Testament, are two very short letters; one purporting to be from one Abgarus, King of Edessa, to Jesus Christ, requesting him to come and remove a disease with which he was afflicted; the other a reply from the Savior.

The same are spoken of and copied, with the accompanying circumstances, in Eusebius' ecclesiastical history—Cruse's translation—who believed them genuine and authentic, asserting that he copied from the archives of the city of Edessa, as written in the Syriac language.

But what is particularly noticable in connection with this subject, is the following language said to have been spoken by Thaddeus,—supposed to be one of the seventy whom the Savior sent forth,—in answer to the king's request that he would give him a full account of the Christian doctrine;—copied also, says Eusebius, from the same public records. Thaddeus promises a discourse on the subject, on the following day, to the king and his assembled people, and show them “what things the Savior suffered from the Jews; how he was crucified and *descended into HELL (hades)*, and burst the bars which had never yet been broken, and rose again, and also *raised with himself THE DEAD* that had slept for ages. And how he descended *alone*, but ascended with a *great multitude* to his Father. And how he sitteth at the right hand of God and the Father, with glory, in the heavens; and how he is ABOUT to come again with glory, to judge the living and dead.”

The foregoing incident and language suggest several thoughts worthy of our attention: at least so it seems to me.

1. If this language *was* uttered by one of the Savior's immediate messengers, it doubtless expresses the *truth* in relation to that portion of the Christian faith.

2. But this is somewhat uncertain. Some ecclesiastical antiquaries look upon it as equal in authority to the canonical writings; others consider the history as fabulous, and the letters and the speech to the king as apocryphal. Among the former, the editor of the Apocryphal New Testament names the erudite Grabe, Arch-bishop Cave, Dr. Parker, and other divines; and to these may be added, of course, the name of Eusebius; and his opinion is worth more than that of all the rest, because he lived nearer the time the affair is said to have happened. I see no good reason for denying the correctness of this opinion; as all admit Eusebius to be a most truthful and discreet historian.

3. Let us now notice one or two points of doctrine expressed in the language of the advocates of Christianity, said to have been addressed to the king. The Savior, after his crucifixion, “descended into *hades*”—hell, of course, being the Orthodox translators' rendering of that word. But this is evidently not the hell of partialists; for nothing is said here of the torments they associate with

that word; and as spoken by Thaddeus, seems to mean what it did in the discourse of the Apostle Peter to the Jews, on the day of Pentecost. Acts ii. 27-31. But this fact will be more apparently a consideration of another declaration in the same connection; which is the next thought to which I would call attention.

4. When the Savior himself arose, the disciple says that he raised "the dead" with him, and ascended to his Father with "a great multitude." *Whence?* is the question now. From HELL—*hades*, of course; for thither he "descended *alone*, but ascended with a *great multitude*." Of necessity, then, this hell is not the partialist hell—not a place of *endless* suffering, if of any suffering;—that is, in the mind of Thaddeus, whether an immediate follower of Christ, or living at any period before the time of Eusebius, which was about the end of the third century;—for *to THIS* hell the Savior went, and *from this* hell, he took *the dead*, and ascended with them to the Father. And this declaration, alone, that the dead of past ages were then raised, it is worth our while to think of. There may be something in this.

5. One remark more. We have the declaration that at the time this Christian messenger was addressing the king of Edessa, and of course not long after the Savior's resurrection and ascension, "he (Christ, was *about to come* again with power and glory," etc. Mark that word—"ABOUT to come." This agrees with the way in which the Savior himself and his apostles were accustomed to speak in relation to that matter. It was to be in that generation, during the life-time of some who heard him speak; and when the apostle James wrote, it was "*drawing NIGH*."

If some of our readers should think this article dull, prosy, and unprofitable. I ask their pardon,—alleging the excuse, by way of apology, that feeling interested myself in the subject, I thought others might also; and hence "have written what I have written;" and as for the prosiness of the manner of it, I couldn't help that.

THE WICKED MAN'S CONSCIENCE.

Much is said by the abettors of a certain licentious notion, about the "pleasures of sin," and the happiness of the wicked man, as being greater than that of the good man. *All* partialists, however, do not thus think and speak;—the more intelligent of them, who more closely observe the real qualities and consequences of vice, and better understand human nature, give an opposite testimony—testimony more in accordance with facts and the Bible. I have frequently given examples of such, and have recently met with the following sentences, to the same effect, in a work lately put into my hands, written in 1817, by Salem Town, of the State of New York, Principal of Granville Academy, and I judge, an orthodox preacher;—he is a believer at least in the doctrines of partialism, including the notion of future retribution. Speaking of those who have thrown off all restraint, and plunged themselves into the depths of human degradation, rioting on the precipice of his own destruction, this writer says:—

"Conscience will not always slumber. Ere long it will awake in the bosom of every such a man with more awful thunders than those that shook Sinai's mount. Such are festering wounds of un pitying remorse; such are the stings of conscience, in the breast of him who has long wandered in the mazes of vice, that

"Should he bestride the swiftest steeds of day,
Or mount on whirlwinds with unnumbered wings,
Still guilt would seize the dastard on his way,
And conscience dart unutterable stings!"

How strongly, forcibly expressed is this!—and how true. The wilfully wicked man *can not* escape or fly "the whips and stings" of conscience: though he hide himself in caves and dens of the earth, in regions of rayless darkness, still his tormentor will follow him even thither, and his mind and soul dark with moral gloom, will be overwhelmed with untold horrors. Truly, "There is no peace to the wicked;" and hence if all of us, when tempted and enticed to the paths of folly, would heed the words of the angel to Lot, when flying from the doomed cities of the

plain—"Escape for thy life!"—how much wiser would we be, and truly happy, than by yielding to the false, deceitful allurements of the tempter! For sin is as deceitful as whited sepulchres, frequently "beautiful without, but within full of rottenness, dead men's bones, and all uncleanness."

While, on the other hand, "GREAT PEACE have they who love God's law, and nothing shall offend them;" walking in wisdom's ways they invariably find happiness and peace. Pray God, then, we may avoid sin, as our deadliest, hatefulest balefulest curse! and seek the "high-way thrown up for the ransomed of the Lord to walk in."

WEARING MOURNING APPAREL.

It has often occurred to me to write an article in relation to the common practice of wearing mourning apparel on the occasion of the death of a relation. Most Universalists disapprove of the custom; and I agree to the disapproval. Various Associations and Conventions, at different times and places, have expressed their feeling of opposition to it. Still, even among those who dislike the practice, and consider it un-christian, many yield to the overshadowing influence of FASHION, and wear the usual badges of mourning; although against their will and their convictions of propriety. For one, *I will not do it*, under any anticipated circumstances; nor have I in time past, although occasions have called for it, if any do—in the loss of some of my nearest kindred.

But my attention has just been called to the subject,—and this has led me to write on it now,—by an article in the last No. of the Southern "Gospel Messenger," giving one or two extracts from other papers, which I now present to our readers.

"Having some time since, been called on by one of our readers, to speak out, on the subject of wearing mourning apparel, for the loss of friends, we would say, that fashion is quite silly, and a hard mistress at best; but, she never appears so hard, as when she disturbs or breaks in upon

the solemnities of the death bed, and calls upon a weeping family to worship at her shrine. We wish the world would rise against her, and declare their independence from her sway. We see no reason why we should change our dress, when God thinks proper to remove our kindred and friends, than we should when he adds a member to our family. The sorrow of the mourner should be in his heart, and not in his apparel. The custom being an outward show it is but pharisaic at best. We have often thought that it would be more appropriate for Limitarian friends to wear mourning at the birth of an infant, than at the death of a parent. For if the doctrine of eternal torment be true, with all the chances that is contended for, to go to that worst of all places; you should weep day and night, for the slain of those that are brought into existence without their own consent.

“The following from another paper, on the same subject, is also very good:

‘As a general practice, mourning apparel is no real expression of grief for the loss of our friends. The very time that a man shall mourn, and the very time that he shall cease to mourn, are fixed for him by the world whatever may be the duration of sorrow.

‘It is no mark of respect for departed relatives. The dark habiliments are assumed, whether the deceased was virtuous or vicious, honest or fraudulent, sober or intemperate; whether he was a wise man or a fool, a christian or an infidel, a blessing or a curse to society.

‘It imparts no consolation to the bosom of sorrow. It alleviates not the woe which flows from the bereaved heart. It offers no balm to its wound. It equally fails to assuage excessive grief, and to excite that which is proper.

‘As a memento of departed worth it is superfluous. The heart of true friendship needs it not, the object of its affection is engraven there too deeply to be effaced. The mock mourner is unaffected by its sable hue.

‘It conveys no moral or religious instruction to the mind. It excites no mourning for sin; no desires after heaven. Neither the solemn realities of the scene of death, nor the affecting and admonitory truths of the word of God, can be enforced by it.

‘The objections to the custom are founded principally on its positive evils—

‘1. It is extravagant and absorbs a large amount of funds which might be appropriated to useful purposes.

‘2. It presents strong temptation to pride and dishonesty, and has often robbed the widow and fatherless of their bread, and the creditor of his due.

‘3. It is a violation of the command, ‘Be ye not conformed to this world.’

‘It diverts the attention from the voice of the Almighty in his instructive providence. It occupies the mind, as well as the hands in that solemn period, which is so peculiarly favorable for the soul to retire within itself and contemplate its character and destiny. It appears to be an artful and successful device to disqualify man for obeying the command of his God, ‘In the day of adversity consider.’ ”

To the above I wish to add a few remarks, expressive of my most prominent objections to regarding the dictates of all-controlling *fashion*, in the matter of wearing mourning apparel.

1. As said in the article just quoted, it is no expression of *grief*; for the “weeds” are put on, not spontaneously, or from the impulse of sorrow; but because it is the fashion, and the decree of custom. Then the practice is senseless and useless in that respect. It is a mere matter of *show*, which one feels compelled to make.

2. It is a burden to the *poor*, which they are not able to bear. Suppose a poor family, composed mostly of women and girls; for their mourning apparel is much more expensive than that of men. These women, perhaps widows and orphans, gain their subsistence by the labor of their own hands; and it may be scant at that. A member of the family dies. *Others* wear mourning apparel on such occasions, making a display of their grief; and these poor women *must* do the same, or else be out of the fashion, and condemned as heartless creatures, who loved not their kindred when living, and mourn them not when dead,—as if mourning consisted in wearing black crape!! So they buy the apparel; if they do not or cannot pay for it, they cheat their creditors; and if they do pay for it, they suffer for it, perhaps in wanting food and fire;—and all

this, because fashion decrees that they shall make this display of their grief, by a certain quantity of crape! Away with such a custom!

3. Consider the *pride* induced and displayed in the style and richness of the mourning apparel, by the rich who can afford it, and by many poor but proud people, who cannot;—and all this by the side of a dead father or husband!

4. Look also at the difficulties and vexations of *procuring* mourning apparel at such a time, and having it properly *fitted*, especially on the part of females. When the friends desire to sit down in silence, undisturbed by secular cares, especially about *dress*, and in quietness contemplate upon their loss, or turn their minds and hearts to the consolations of the Gospel of life and immortality—what is required of them? Why, they must give order about their black dresses, their bonnets, gloves—the badges of sorrow; and then fit them, perhaps in the room where lies the dead father, or husband, or son! and probably be vexed by a “bad fit,” the discussion of what is fashionable or unfashionable, &c. Must we be engaged in such trifling, vexing affairs, at such a time? Is this the proper, necessary, and only expression of grief?—! I cannot yield to such a custom. It is an abomination in my sight. I cannot endure such an incongruity between the feeling of the bereaved, in the chamber of death, and such trifling such vexatious conversation. Only think of it—forgetting the loss of the friend, perhaps the nearest and dearest in the world, in discussing the shape of a new black bonnet, or the fit of a new black dress! Away with the custom that makes such an abomination necessary, or even possible!

5. Finally, I oppose the *principle* on which this evil custom is founded. *Black* denotes only gloom, fear, sadness, and darkness. Is all this to be manifested by Christians—by Universalists, when their relations die? Is it *all* darkness and gloominess before them, and in their minds? Have they no faith, no hope, in their sorrow? Does not the “sure word of righteousness” illuminate the pathway of the departed one, to the light of a glorious immortality? Shall they “sorrow as those who have *no hope*?”—like the Pagans that Paul alludes to. Then

away with the black mantle of death, darkness, gloom, and unmixed sorrow!

Again; look at the principle in another aspect. We wear a quantity of black crape, on the same grounds that, in some countries, persons are *hired* to follow the corpse, and lament aloud; so that the man who has the most gold, can the most grandly display his grief!—because he can pay the greatest number of mourners.

It is on the same principle, too, that the Hindoo widow burns herself on the funeral pyre of her deceased husband. It is the custom—the *FASHION* there, to mourn in that way! *We* mourn with black crape! *We* save our lives; but we make the display!

FRUITS OF GOOD AND BAD TREES.

Towards the close of his Sermon on the Mount, the Savior said to his disciples, “Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them:”

We are here taught that we cannot properly judge of men by their *professions*, but by their general *character and works*. A bad tree may be labelled a good tree, and appear like one; but we ascertain its real quality by trying its fruit. It is very evident that all the professions of virtue or piety in the world, will not constitute a man virtuous or pious: he must *be* in fact virtuous, and exhibit the character and feelings of a good man.

Brother Universalist—we may learn a lesson of wisdom from this passage. Although we are sometimes judged of by our profession, and pronounced irreligious or impious for our lack of pretention, yet we shall generally be esti-

mated as Christians, or not Christians, according to our real character. O! let us see to it, then, that we be like the good tree, bringing forth good fruit, and not like the corrupt tree bringing forth evil fruit! Shall we be, in the eye of God or man, like the thistle, of which men gather thorns, instead of being like the vine, of which men gather grapes? Heaven forbid!

THE NARROW WAY AND THE BROAD WAY.

In the Savior's memorable Sermon on the Mount: "Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Dr. Adam Clarke says the Savior's words should be rendered, "Enter ye into *this* strait gate;" that is, do what is enjoined in the preceding verse: "All things whatsoever ye would that men should do to you, do ye even so to them."

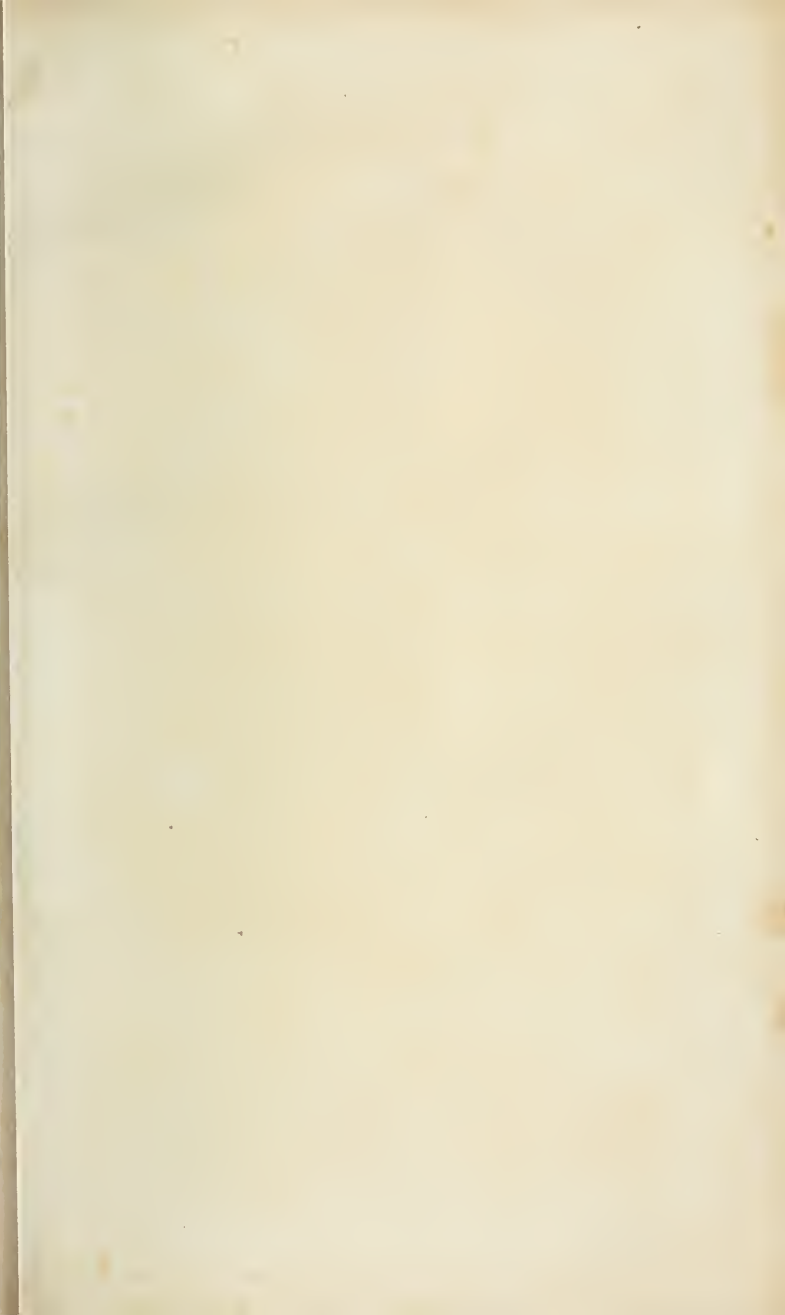
Jesus evidently teaches us, what we may learn by experience, that it requires *effort* to be virtuous; but a reward—LIFE is obtained. In order to live rightly, to walk in the narrow way, we have to resist many temptations from within and from without, and a thousand evil influences, growing out of our own unsubdued passions or our associations. Hence, how true it is that only "a few" find and enter the strait gate, or walk in the narrow way, the path of wisdom! Yet, for the sake of our highest happiness, peace, and moral life, it is wise for us to obey the injunction of the Great Teacher.

On the other hand, it is *easy* for us to sin. We sin naturally, and in accordance with the bent of our lower and stronger propensities, besides the temptations from abroad. Hence so "many," the majority, are always wicked, in any age of the world. The "many" always enter the "wide gate" and pursue the "broad way;" but they pursue unto misery, death, "destruction." And yet what

folly is it! How much wiser to turn away from the broad way, with abhorrence and fear, and seek the path that leads to life and peace! As certainly as the words of the inspired Jesus are true, so certainly will the virtuous and upright find life, and the wicked endure moral death.

It may be proper to add here, that this passage has no allusion to the immortal state of existence. That state, with all its glories and blessedness, will be bestowed upon all men, the free gift of God's benevolence. The words of the Savior relate to the present life, the paths now pursued by different classes of men, and the opposite results attained by an opposite course of conduct. In this respect, they correspond with the declaration of the Wise Man: "The righteous shall be recompensed in the earth, much more—or assuredly—the wicked and the sinner." Beyond and after this righteous compensation or retribution, immortality is freely given to all, merited by none.

O reader!—as you would be wise, as you would live worthily of your origin and destiny, as you would secure your own highest happiness and the happiness of those you love, heed the words of the divinely instructed Teacher: "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."







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